

Cantonal elections in France

It is easy at this distance to jump to conclusions about the significance of French election results. Take the cantonal elections held on October 7 and October 14. The balloting for seats in half of France's Departmental Councils, similar to our State legislatures, resulted in impressive gains for the Independent Republican Peasant Alliance and General de Gaulle's Reunion of the French People. The Independents won 142 additional seats, the Gaullists 80. Since both parties supported Premier Plevin in his successful fight for aid to Catholic education (AM. 9/15, pp. 573-4; 9/22, p. 587), the results are being cited by some American Catholics as proof that the French electorate has approved the aid legislation. Before accepting that conclusion it might be well to take a look at the voting system that was followed. That was a complicated prewar arrangement which has been superseded in all other French elections. It involves two rounds of balloting. The candidates who receive absolute majorities in the first round are declared winners. In districts where no candidate receives such a majority, run-off elections are held, in which the winners are those who receive the largest number of votes. In these run-offs, some of the weaker parties gang up against the strongest candidate and defeat him. The voting districts are based, not on population, but on geography, so that a candidate in a sparsely-peopled rural area can be elected by one-tenth of the votes an urban candidate would require. The three parties which had supported the Catholic aid bill thus gained a total of 242 seats, despite the fact that their total popular vote was only 1,485,636 as against the 2,373,708 amassed by the four parties which had fought the measure. The Popular Republicans, who led the fight for it, gained only 20 seats, while the Radical Socialists, who opposed it, netted an increase of 8.

Fears for French workers

The first two weeks of October brought out two public pronouncements of considerable moment in the greatly disputed area of the Church's policy toward the European worker. In France, Auxiliary Bishop Alfred Ancel of Lyon expressed anxiety that France's workers would throw in their lot with the Communists. In an article in *L'Essor*, Catholic weekly of the Loire region, Bishop Ancel described what he called the "grave" condition of the French worker today. Declaring that most Christians do not know what is going on among workers, the Bishop said today's workingmen are pinched severely by the high cost of living and show a resignation to their fate which comes dangerously close to despair. They have lost faith in their unions, which are unable to protect them. The purchasing power of workers has dropped, while business enterprises are "crushed by taxation." In Germany, on the other hand, Rev. Gustav Gundlach, S.J., brought to the Catholic social congress in Essen from his professor's chair in Rome a far-reaching analysis of the situation of the German workingman. He warned against the "psychosis" that he noted in some countries, such as

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France, over the idea that the Church has lost the working classes. He deplored a purely negative type of social criticism, and recalled the fruitful social work of the former (German) Center Party, which was dissolved shortly before the signing of the concordat between Hitler and the Vatican in 1933.

... and warnings for the Germans

Germany's misfortune, Fr. Gundlach said, was the loss in recent times of a certain sense of spiritual solidarity that the vigorous social policy of earlier years had developed. That spirit of social solidarity was being destroyed by the spirit of economic liberalism, sheer business individualism, "whose purely formal concept of freedom can never be reconciled with a genuine, objectively established social life." Socialism, on the other hand, with its mechanical dependence on the welfare state and upon the equal distribution of wealth, suffers from the same utter lack of organic structure. Turning to the question of markets, a crucial one for West Germany and for all Europe today, Fr. Gundlach granted that a free market system might operate without undue friction in the United States, but saw no hope for its success in the highly industrialized countries of Europe. The only hope for a free market, as he saw it, was to "tie it in with an organic vocational-group structure" of the nation's economy. At the same time, he was sharply critical of those among his fellow-countrymen who had raised the controversial policy of co-determination or co-management in industry (AM. 8/5/50, p. 463) to the status of an absolute natural right. Fr. Gundlach's strong language on this matter was widely hailed as a much needed declaration, in line with the words of the Holy Father himself on May 7, 1949 and June 3, 1950. On the other hand, Fr. Gundlach's interpretations met with some criticism among other German Catholic sociologists, who held that the right of co-management, while not unconditional, could under certain circumstances be vindicated for the worker. Such authorities as Canon Brys of Belgium, Rev. André Deroo, of the Social Secretariat of Roubaix-Tourcoing, and Msgr. Pietro Pavan, president of the Italian Social Conference, are careful to point out that while it is an error for workers to claim a universal right in justice to economic co-management, such an arrangement may in many instances be enjoined by equity and charity.

Indonesia veers westward

When Indonesia became the sixtieth member of the UN a little over a year ago (AM. 10/14/50, p. 31), most Western Powers took it for granted that the new nation would follow India's lead in world politics. On October 6 the country's diplomats gathered at Jakarta from Washington, New Delhi, Rangoon, Peiping, Tokyo and the European capitals. The purpose of the meeting was to re-examine Indonesian foreign policy. Though the conference made no announcement of specific decisions, the basic theme throughout was Indonesia's position in the struggle between the world Communist and anti-Communist blocs. Events of the past few months indicate that the country seriously questions India's middle-of-the-road policy. In August, the Government cracked down hard on the domestic Communist menace. Since then labor groups have publicly disavowed Communist affiliation. Jakarta later refused to accept sixteen young Chinese Communists sent ostensibly to staff the Chinese embassy. This angered Peiping. In September, the Government, with little or none of the anticipated objection, signed the Japanese peace treaty. Jakarta has made friendly gestures toward Australia and sought to strengthen its ties with the Philippines. These are signs that Indonesia is veering sharply toward the West, if not from ideological conviction, at least because the new nation realizes that its economic interests lie in that direction. From the viewpoint of the anti-Communist bloc, her course will be definitely in the right direction when Indonesia agrees to participation in a proposed Southeast Asian security pact.

Stop-gap measure to help migrants

Twenty-seven nations wound up their meeting at Naples, where they had been considering ways and means of easing overpopulation in sections of Europe, with results that don't promise much immediate help to surplus people in poorer countries. What they did was to set up a temporary body which will have only advisory powers—the U. S. delegation even refrained from voting in favor of that. The International Labor Office, which called the meeting, got a severe setback. It had wanted a permanent organization to handle 1.7 million migrants in five years. The trouble is that five Communist countries belong to the ILO, and under

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Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

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Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,
ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MR. ARTHUR E. CULLEN

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the stipulations of the U. S. Mutual Security Act no funds can go for migrant work to any Red-dominated land. Hence the ILO was distinctly not favored to carry on the work. The hitch is that the Security Act stipulations are drawn so widely and loosely that they would seem to bar funds going to the International Refugee Organization—or any other, for that matter, that might be set up in the future. The whole question ought to be re-examined. What will probably happen is that the temporary body will get to work preparing a new migration plan, which will finally be administered by some stop-gap successor to the IRO. Meanwhile, the little people abroad are denied a haven in the United States and elsewhere because of jurisdictional squabbles and poorly phrased legislation. We should not allow ourselves to forget that thousands of people are enduring great hardship and misery—and most of all the heart-sickness that comes from hope too often deferred—while we are disentangling the red tape.

College football on the spot

The stands may still be cheering, but the committee rooms on many a campus are groaning over the woes of college football. Inflation and a spate of unfavorable publicity (for which the basketball scandals ran interference) are accomplishing what the educators' defunct "sanity code" failed to do. Both are forcing college authorities to take drastic action on the football issue. The West Point explosion made college football, as "big business," national news. Then venerable William and Mary, hallowed by its early colonial founding, had hardly resumed classes when the faculty flared into open revolt over abuses. The college that had cradled Phi Beta Kappa, national academic honor society, was rigging the records of high-school huskies who might bring sports-page glory to the pigskin-toters of Williamsburg. The vine-clad halls began to rock with the revelation that campus gladiators were getting credit for physical-education courses they never took. . . . Allen Jackson's "Too Much Football" in the October *Atlantic* laid on the line a first-string guard's disillusionment about big-time football as conducted at the University of Michigan. Rev. Hunter Guthrie, S.J., president of Georgetown, explained in the *Saturday Evening Post* for October 13 why the oldest Catholic college in the United States had pulled out of inter-collegiate gridiron battledom. When the financial deficit becomes much more formidable than the warriors who incur it, it's time to quit. In 1950-51, Georgetown kissed goodbye to \$243,816.87—to be exact—including athletic scholarships. Even the sportswriters are saying (if we interpret them aright) that academic institutions have become excessively solicitous about the propulsion of a prolate spheroid—and not because of experiments in the field of physical dynamics. We agree.

Professional neighbors

The September *American Political Science Review*, recently arrived, gives impressive evidence that regional associations of political scientists and specialized

conferences of all sorts are rapidly growing up in every section of the country. The review records meetings, for example, of Northern California, Oklahoma, New York State and Iowa political scientists. We know others met in Oregon, the Midwest and New England. Institutes and conferences are springing up everywhere. The same is true of other fields of study. Do representatives of Catholic colleges and universities attend such meetings? One gets the impression that, for whatever reasons, teachers in them are seldom very prominent in regional professional organizations. Perhaps this is less true of our historians, but it seems to be especially true in the social sciences. This failure is deplorable. Catholic colleges should 1) make sure their teachers have adequate professional training, to begin with; 2) require them to belong to regional, as well as national, professional societies; and 3) facilitate attendance at meetings by generous allowances for traveling expenses. Here is one area which illustrates the folly of sending tens of thousands of dollars down the drain on college football. If such money were saved and part of it expended on academic, instead of athletic, public relations, our educational institutions would earn added respect and achieve greater distinction in the circles where both count most. The same could be said of some college "public-relations" offices, which tend to eat up funds that could often be much better used developing programs and research work which would publicize themselves. Even if done on a small scale, research is more important than the externals to which we sometimes devote scarce funds.

The Commonweal "in jeopardy"

Time for October 15 ran a pointed account of the struggle for survival of our distinguished contemporary, the *Commonweal*. Down to 12,000 subscribers, partly as a result of its forthright position on issues on which many, perhaps most, Catholics disagree with it, the review needs 4,500 more subscribers to turn its \$1,000-a-month deficit into the black. *Time* rather overplayed how "radical" the *Commonweal* is by devoting its story almost entirely to the occasions on which its editors have taken issue with other Catholics. All journals of opinion, Catholic and secular, are having a rough time. Yet we need such journals, as distinct from newsmagazines, especially in the Catholic field. *AMERICA* has not always agreed with the *Commonweal*, though it does most of the time. But it heartily agrees that a review like the *Commonweal* is highly necessary. A weekly edited by Catholic laymen, dedicated to the Catholic cause, will be read in circles where a review edited by priests will not. Just the other day we learned, quite accidentally, that one of the justices of the U. S. Supreme Court reads the *Commonweal* regularly. We know several non-Catholic Senators who do. It would surely be paradoxical if those lay Catholics who complain, at times, that the field of lay activity in the Church is not wide enough to suit their ideals should stand by and let a national weekly review edited by Catholic laymen fail for want of lay support.

THE POPE AND LAY ACTION

The World Congress of the Lay Apostolate, held in Rome October 7 to 15, was attended by 1,000 delegates from 74 countries. The following are a few highlights from the Holy Father's address to the Congress, as reported by NC News Service (emphasis added):

1. The "official lay apostolate," Catholic Action, has the strictest *dependence* on the Church's Hierarchy. "Other works of the lay apostolate, organized or not, may be left more to their *free initiative*." They should, however, "remain within the bonds of orthodoxy and not oppose lawful prescriptions of competent ecclesiastical authorities."

2. *Forms of apostolic lay action* differ with times, people and circumstances. Mothers of families, for instance, are normally hindered from engaging in it.

3. Organization, which the Pope would never wish to "underestimate," must not lead to "*exclusivism*."

Within the framework of your organization, allow great latitude for each member to develop his personal qualities and gifts . . . rejoice when you see others outside your ranks who . . . win brethren to Christ.

4. The Pope commended the delegates' resistance to the "*noxious tendency*," even among Catholics, which would like "to confine the Church to questions said to be purely religious, to keep the Church to the sacristy and sanctuary."

5. There must be a "reciprocal compenetration between the religious apostolate and *political action* . . . in the highest sense of the word, which means nothing other than collaboration for the good of the state." But Catholic action "must not become a litigant in party politics." It should "remain above the contingent quarrels which poison the struggles between parties."

6. The Holy Father criticized the expression, "emancipation of the laity," which apparently some of our European brethren have used, and declared it to be historically inexact, especially in view of the great movements of the laity in the last 150 years. "Moreover," he added, "in the kingdom of grace all are regarded as adults, and it is that which counts." Two things, he said, have contributed to the rise of lay movements within the Church. These are the Constitution of the United States of America and the French Revolution, since both left the Church to assure by its own means "the freedom of its action, the accomplishment of its mission, the defense of its rights and liberty."

7. According to Religious News Service and the New York Times, the Pope's admonitions were also directed at the proposal of some of the delegates to bring the lay groups into a closely-knit international federation, referred to by some observers as a sort of Catholic Cominform. He emphasized the essentially *local objectives* of the lay apostolate, though some of its forms might be "supra-parochial or supra-diocesan."

The closing resolutions of the Congress, according to Religious News Service, appealed to Catholics to join with non-Catholics in efforts for "a truly human international community."

J. L. F.

WASHINGTON FRONT

The first session of this Congress made its way to adjournment in the usual last-minute hurry and welter of shouted ayes to billion-dollar appropriations and billion-dollar taxes, with a very minimum of debate and very little attempt at amendment. It obligated the Government to spend nearly \$68 billion this fiscal year, and the taxes it expects will amount to some \$61 billion (nobody does know within a few hundred million what either of these figures will be). This leaves a deficit of \$7 billion.

The adjournment date was two-and-a-half months later than the statutory one set by the 1946 Legislative Reorganization Act, and we had the unedifying spectacle of most governmental agencies beginning their fiscal year on July 1 without any money appropriated for their operation. This made "stop-gap" legislation necessary at the beginning of each month since then, giving a thirty-day permission to draw for expenses on the Treasury, which in turn drew the money on the banks.

There have been many explanations for this annual disgraceful exhibition of corporate negligence. Among them: too much unlimited, and mostly irrelevant, oratory in the Senate; too many time-consuming investigations, inquiries and hearings; the "Tuesday-to-Thursday Club" (Congressmen who leave town Friday morning and return Tuesday morning); just sheer overwhelming press of work in offices and committees; and junkets to foreign lands.

No doubt, each of these reasons for the annual debacle has its weight. Certainly nobody in his right mind would choose to live through Washington's summer climate unless he absolutely had to do it. So it was not by choice that Congress worked overtime. This observer is convinced that the real cause lies elsewhere than among those given. *It lies at the beginning of the session.* Remembering past incidents of the kind, I watched events on Capitol Hill at the start of the session, and it was clear that this Congress approached its work in very leisurely fashion, as if it had a whole year for it.

It spent practically all January, February and March getting ready to start. That's too long to get ready. The months lost at the start had naturally to be made up at the end. It was hoped—on the theory of division of labor—that the new system of several subcommittees in each major committee might expedite Congress's work. But it turned out just the other way. Many subcommittees got too big for their boots, and for all practical purposes, instead of the manageable number of about twenty, we had literally several dozen full-blown committees. There is inflation in other fields than economics. It would not be surprising if Congress took another look at itself and then did something about it.

WILFRID PARSONS

UNDERSCORINGS

St. Joseph's College, Philadelphia, celebrates, Oct. 26-28, the centenary of its founding in 1851. The first St. Joseph's occupied part of a house built in 1731 by Rev. J. Greateon, S.J., which he used as a "Mass house" and which was the first Jesuit foundation in the city. St. Joseph's Church, which grew out of a chapel erected by Fr. Greateon, still stands and functions on its original site in Willing's Alley. The College could not be contained there. It moved first to 18th and Thompson Sts., and in 1926, the diamond jubilee year, to its present site at 54th St. and City Line Ave. St. Joseph's gave two Editors-in-Chief to AMERICA—Fr. Wilfrid Parsons (class of '06) and Fr. Francis X. Talbot ('09).

► The first enclosed retreat for U. S. Navy officers was held at Manresa, Staten Island, N. Y., Oct. 12-14. The retreat was organized by Comdr. Thomas H. Reilly, Catholic chaplain of the U. S. Naval Receiving Station, Brooklyn, and was directed by Rev. Robert I. Gannon, S.J. Twenty-five officers took part in the exercises.

► On Oct. 18, SS. Cyril and Methodius Greek Catholic Seminary, Pittsburgh, Pa., was solemnly dedicated. Many archbishops and bishops of both the Latin and Byzantine rites attended the ceremony. Said *Amerikansky Russky Viestnik*, weekly organ of the Greek Catholic Union of the U. S. A., in its Oct. 11 issue:

The establishment of this theological seminary takes on particular significance when it is fully realized that every other such institution in the homeland of these Ruthenian people . . . has been completely destroyed or converted to the purposes of the alien Communist hordes . . . SS. Cyril and Methodius Seminary . . . is the only institution of its kind throughout the world.

► An Oct. 12 NC dispatch from Tokyo reports that Msgr. Gustave Prévost of the Quebec Foreign Mission Society, Prefect Apostolic of Lintung, Manchuria, and Msgr. Gabriel Quint, O.F.M., Prefect Apostolic of Weihaiwei, Shantung Province, were arrested Oct. 4 and 5 respectively by the Communists in Shanghai. The same report tells of the arrest, Sept. 22, of two Italian Salesians attached to the Don Bosco School in Shanghai, Revs. Michele Suppo and Marius Como, for their work in connection with the Legion of Mary, which is banned in Red China.

► *Contact*, a monthly newspaper issued gratis during the school year, is aimed at encouraging religious and priestly vocations. The Editor is Rev. Francis A. Barry, Director of Vocations in the Archdiocese of Boston, Room 622, 185 Devonshire St., Boston, Mass.

► St. Louis University will participate in a Work-Study-Training for Productivity program sponsored by the Economic Cooperation Administration. Under the program young workers and technicians from Europe will spend a year working in U. S. industrial plants and attending U. S. colleges and universities. C. K.

L'affaire Jessup -and "evidence"

Controversy, like adversity, has its uses. The hearings in Washington on Senate approval of the President's appointment of Philip C. Jessup as our UN representative, for instance, have brought to light what goes by the name of "evidence" in Washington these days.

It all began, of course, with Senator McCarthy's charge that Dr. Jessup had an "affinity" for pro-Communist causes. This old charge came to life again when the Senate Internal Security (McCarran) subcommittee began investigating the Institute of Pacific Relations, of which Jessup was an officer, and its possible influence on our Far Eastern policy. The McCarran committee took evidence on Jessup all day September 20. Senator McCarran thereupon asked another Senate subcommittee (of the Foreign Relations Committee), under Sen. John J. Sparkman as chairman, to inquire into Dr. Jessup's "associations and activities" before recommending his approval by the Senate. So two quite different Senate subcommittees, under chairmen of the same party but of quite different political philosophies, have been weighing the professor's qualifications.

On September 25 Prof. Kenneth W. Colegrove of Northwestern University testified that in a State Department "advisory" meeting of twenty-five Far Eastern experts, held in October, 1949, Dr. Jessup did not take sides. Dr. Colegrove, however, thought Jessup had taken "the Communist line" on Indonesia in speeches before the UN in December, 1948 and January, 1949. Since we ourselves took a rather harsh view of Dutch policy at that time, we do not find Dr. Colegrove's observation very conclusive.

The next day Mr. McCarthy retold his Jessup story, with exhibits. A week later (he had meantime flown to New Mexico to give an address), when he resumed, Senator Fulbright made this unusual statement: "I want to say for the record that in all my experience in the Senate I have never seen a more arrogant or a more rude witness." Hiram Bingham, head of the Loyalty Board, former professor of history and political science and Republican member of the Senate from Connecticut for eight years, flatly denied ever having told Mr. McCarthy (as the latter had asserted) that the Loyalty Board would have turned Dr. Jessup down "as a bad security risk" if it had had the authority to do so. At this stage the "So-and-so once told me privately" type of evidence, unsubstantiated by witnesses, began to substitute for serious data.

The next day Dr. Jessup took up, one by one, McCarthy's "six Communist fronts" testimony. He whittled down all the alleged "affiliations," even charging his accuser of using "trick photography" to associate him with one organization. He maintained that even those organizations with which he had had some tenuous connection had not been "fronts" at that time. In the main, he simply denied the "affiliations."

Meanwhile former Governor Harold E. Stassen had

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made the first of what were to run to five appearances on the stand. On October 1 he testified that the late Senator Vandenberg "had told him" about a White House conference, "in late 1949 or early 1950," at which Jessup, in Vandenberg's presence, had proposed ending military aid to Chiang Kai-shek. Jessup denied under oath even being present. After some clumsy footwork, the State Department "discovered" that such a meeting had been held on February 5, 1949, but that Jessup had *not* been present. Maj. Gen. David S. Barr, then senior U. S. military representative to Chiang's Government, had urged cutting off U. S. aid because it was falling into the hands of the Communists. (On October 9 Secretary Acheson revealed that he had agreed with Barr. The President, it turned out, agreed with Vandenberg against terminating aid at that time.)

Then the fun began. Mr. Stassen felt sure that the Vandenberg and Forrestal diaries and State Department transcripts would prove that Dr. Jessup *was* "soft" towards Red China. This hope failed to materialize. However, since so much "doubt" had been cast on Dr. Jessup's qualifications and/or "loyalty," political scouts at the Capital reported last week that enough Southern Democrats, besides Senator McCarran, had turned against Jessup to render his confirmation by the Senate highly precarious, even with the accession of a few "progressive" Republican votes. Senator Sparkman was able to find in Dr. Jessup's request to be allowed to answer Mr. Stassen's fifth testimony sufficient reason to believe that the appointment could not be cleared through his subcommittee, the full Foreign Relations Committee and the Senate before the first session of this Congress adjourned.

AMERICA does not pretend to know whether Dr. Jessup is the proper person to represent us at the UN. He seems to have represented us quite well—much better, in fact, than Ambassador Austin. But whether doubt should be cast on his judgment or loyalty by the flimsy evidence presented at the hearings admits of only one answer: *no*. Since the present political atmosphere of Washington gives a professional person no assurance whatsoever of receiving a judgment based on a non-partisan evaluation, one wonders why Dr. Jessup doesn't resign and return to Columbia, where he teaches international law. The State Department probably needs him, but congressional inaction has impaired his authority anyway. As General Eisenhower defended Jessup last year, it is possible anti-"Ike" forces have had something to do with this inaction. (As we went to press news came that the subcommittee voted down the appointment, 3-2, Sen. Guy Gillette of Iowa siding with the two Republican members.)

Trygve Lie's mythology

Trygve Lie's introduction to his sixth report (1950-51) as Secretary General of the United Nations, released with appropriate fanfare October 11, followed for the most part his now familiar formula. He complained again that "the ideological conflict" was hindering the development and functioning of the United Nations. He repeated his oft-told tales of the early UN successes in the cases of Lebanon, Iran and Indonesia. He exaggerated again, to the point of historical distortion, the role of the UN in the cases of Greece, Palestine, Pakistan, the Berlin blockade and—most egregious of all—the treaty violations of Bulgaria, Hungary and Rumania. All "old hat," it seemed, and even the sympathetic *New York Times* and the *Herald Tribune* buried the story—both on page 13.

But Mr. Lie's release was not entirely "old hat." It advanced a new and personal theory of the function of the United Nations, a theory so wildly unrealistic as to arouse serious doubts about the quality of Mr. Lie's leadership.

In the introduction to his 1949 report, after declaring that "the primary instruments in the preservation of peace are those of peaceful settlement," Mr. Lie had made this completely sound observation:

Insofar as the great Powers are concerned, these instruments of peaceful settlement are the only ones that the Security Council can in practice employ. The unanimity rule applies to all decisions for enforcement action *and even if there were no such rule, the situation would not be changed in substance. Enforcement action against a great Power would not be police action, it would be war—in fact a new world war* (emphasis added).

Two subsequent developments—Korea and the Assembly's "Uniting for Peace" resolutions—have lured Mr. Lie from that safe ground onto treacherous terrain. As Mr. Lie sees it now, the Korean campaign is "armed collective security action" by the world organization, and "this action has been taken in a case directly involving the great-Power conflict." He pictures "nations in all parts of the world participating," including "many with no special national interests in the area." Sweepingly, he then concludes that

... by joining in this collective security action, these nations have recognized that, in this case at least [*sic!*], collective security against armed aggression anywhere is a truly vital national interest of nations everywhere.

How unreal! A few nations with national interests in the area provided token forces. Others, with the laudable exception of Greece and Turkey, supplied a weird assortment of noncombatant assistance, and then only after an embarrassed UN Secretariat had repeatedly importuned them.

Relying on this "proof," Mr. Lie sees the "Uniting for Peace" resolutions of the UN Assembly as the beginnings of a "United Nations collective-security system." The resolutions simply ask the member nations to earmark forces for joint action and empower the

Assembly to recommend such action if the Security Council is vetoed. Mr. Lie wants those resolutions implemented to the point where the UN will be "a world-security system that will be a really effective deterrent to armed aggression and a barrier against war." Even by a great Power? Mr. Lie replies:

In the present state of the world, it is of the utmost importance for the preservation of peace that the United Nations be assured of sufficient armed power and economic resources for collective security to *deter any nation from embarking on armed aggression anywhere* (emphasis added).

Mr. Lie's thinking is so divorced from reality as to call seriously in question his competence as the UN's Secretary General. No amount of tinkering, such as resolving to "Unite for Peace," will ever make the UN capable of deterring or defeating the aggression of a great Power. Unless and until the UN is completely overhauled, we have no choice but to rely on regional pacts, which, while technically "within the framework of the UN," provide for the organized deterrent power which the UN lacks.

South Africa's dilemma

Are European and native in South Africa doomed to increasing tension, increasing threat of ultimate conflict?

The rise of white nationalism in the South African Union has placed this bleak question before the rest of a troubled and divided humanity. It is the question asked of himself in a recent pamphlet by Alan Paton, distinguished South African writer and poet, author of pretty much the finest novel to come out of the post-war era: *Cry the Beloved Country*. The pamphlet is *South Africa Today* (Public Affairs Pamphlets, 22 East 38th Street, New York 6, N. Y. Price: 25c). It might well be used in schools.

"A whole nation," says Mr. Paton, "has been rocked to its foundations" by the impact of what we call Western civilization, "brought to it without plan or concert."

The trekker [Dutch colonist] brought subjugation, the missionary brought religion, the teacher education, the trader goods, the wastrel liquor, the womanizer venereal disease, everyone brought new tastes, new needs, new ideas; administration brought new laws, courts, taxes; new languages had to be learned and spoken; there were books, newspapers, films, songs.

Since history cannot be played over, the only question is what can be done to mitigate the mistakes of the past.

Answers follow two main lines. One group, the assimilationists, would regard the whole process of African adaptation to Western economy as inevitable, and would advocate some policy of cultural assimilation to avoid destruction and deterioration. The other, that of the white Afrikaners, is for separation as the only means of ensuring white survival on a black continent. The assimilation policy is supported more by those who

speaking English, the separation policy more by those who speak Afrikaans.

Mr. Paton's answer to his own query is doubly significant. Although he is himself an assimilationist, he is deeply tolerant of those who differ with him. On the other hand, he is resolved to speak the entire truth, at whatever cost to his own comfort and convenience. He does not share the separationists' hope that the native African, when he sees the benefits of separation, will reject communism. African nationalism and communism "will be only too ready to use one another." White South Africa wishes indeed to support the United States and the British Commonwealth against communism, but it fears their racial policies.

Will the nationalists succeed with their separation policies? Can their "grave dilemma" be solved? Again he gives his answer:

Some of them say they will need a hundred years to perfect the separation program. Who can suppose that they will be given a hundred years? We are watching a great drama, where two of the chief actors are Will-to-Survival and Conscience, but outside the theatre the very world is breaking and shaking, and may burst through the walls at any moment. And if not the world then Africa itself, in which the African people and the European Powers in Africa have more to say than ourselves. Will we in the Union be able to persuade these others either to follow our example or to leave us alone? I cannot believe it.

This is scant comfort for those who seek blueprints of the future. But Paton's chilling doubts spring from the warmth as well as the intelligence of his love for the "beloved country." The greatest thing a man like that can do would be, it seems, to spread the light and fire of that intelligent love among all the peoples of South Africa. If they fail to respond, no outside help can save them.

Fiscal policy adrift

In the course of his economic report to Congress last January, President Truman said:

We should make it the first principle of economic and fiscal policy in these times to maintain a balanced budget and to finance the cost of national defense on a "pay-as-you-go" basis.

With that sentiment, practically all Congressmen, editorial writers and economists agreed. Most Southern Democrats and Republicans, together with a few pro-Administration Senators like Paul Douglas, felt strongly that the President's spending plans could and should be whittled down, but the "economizers" were just as insistent as anyone else that the budget, whatever its final shape, ought to be balanced.

Against this background, it is interesting, if somewhat disillusioning, to review our legislative tax and spending history over the past nine months.

In January, the President sent what he called a "tight" budget for fiscal 1952 to Capitol Hill. It called for appropriations of approximately \$70 billion for the

current fiscal year and for contractual authority that would boost Federal spending to \$80 or \$90 billion in the years immediately ahead. To meet the bill, he asked for a minimum of \$10 billion in new taxes, which would bring the total Government take to about \$61 billion for the present fiscal year. Since even this record-breaking sum—the previous high was \$46 billion in 1945—would fall a few billions short of balancing the budget, Mr. Truman warned that as soon as the fiscal picture had become clearer, he would be back for more. As tax collections soared with rising individual and corporate incomes, however, the Treasury conceded that a \$10-billion increase would be adequate.

For the past nine months, when not engaged in investigating gambling, the MacArthur ouster, the Reconstruction Finance Corporation, Communists in Government and sundry other matters, Congress has largely devoted its time to acting on these Administration requests. Proceeding in a leisurely manner that contrasted unflatteringly with the urgency of domestic and international developments, it finally approved almost all of the Administration's budgetary program. Here and there it lopped off enough to save several billion, but ambitious plans to cut the President's figures by from \$7 to \$9 billion were not realized, or even seriously considered. It is not possible, even at this late date, to give definitive figures, since Congress has not yet finished work on all the appropriation bills as we go to press. Predictions are that the Government will end up spending about \$68 billion this current fiscal year.

On the tax side, everything at the moment is literally up in the air. Ten days ago a Senate-House conference committee approved a compromise bill that over a full year's operation would raise \$5.7 billion in new revenue. That would bring total estimated revenue to about \$61 billion, or \$7 billion short of balancing the budget. When the compromise bill went to the House on October 16, an odd coalition of Republicans and labor-influenced big-city Democrats ganged up on the bill and, to the consternation of congressional leaders, defeated it by a vote of 203 to 157. The GOP vote was a protest against big Administration spending, although the Representatives know well enough that the Administration cannot spend a single penny which Congress itself has not appropriated. The Democrats were protesting the inadequacy of the bill and what they called its favoritism to the rich. As we go to press there is a possibility, therefore, that Congress will adjourn without passing any tax bill at all. More probably the legislators, vulnerable to charges of irresponsibility, will arrange to vote on the bill again and approve it. Though inadequate, it is still \$5.7 billion better than nothing at all.

That's the fiscal record to date. It is not a good record, and come November a year from now the voters will have their chance to say so. We suspect that most of them still believe, as we do, in paying for the defense program as we go. Any policy that falls short of this, especially now that Congress has weakened price controls, courts the kind of inflation that is worse on consumer pocketbooks than even the heaviest tax bill.

Crisis upon crisis in the Near East

Is it better in the long run to play the role of international bully or international sissy? This is the dilemma confronting Britain in the Near East. Events there are proceeding at so rapid a pace that it may not be long before the harassed British have had a chance to weigh the effectiveness of both strategies.

Certainly Britain's abrupt evacuation of the Abadan refinery in Iran was of no help in resolving the oil dispute. It was a move which steeped her in hotter water. For Egyptian political leaders, amazed at British pliability in Iran and taking their cue from Premier Mossadegh, gave the lion's tail another wrench. This time, however, the outraged symbol of empire prepared to respond with a roar.

On October 15 the Egyptian cabinet announced that it would have nothing to do with a four-Power proposal to include Egypt in a Near East defense command. On the same day, in violation of the Anglo-Egyptian treaty of 1936, Egypt's Parliament voted to serve an eviction notice on British troops guarding the Suez Canal Zone and to take over the Sudan, which has been an Anglo-Egyptian condominium since 1899. British Foreign Secretary Herbert Morrison immediately made it clear that Britain would stand fast on her treaty rights. She would not pack up and leave as she did in Iran. Nor would she "sell" the Sudan to Egypt as a "price" for a Near East defense agreement. Fanatical Egyptian mobs got a foretaste of what to expect on October 13. Twelve died as an undisciplined crowd of 7,000 attacked British installations in the Canal Zone area.

The political reverberations from Iran to the east and Egypt to the west met in Iraq. They encouraged Premier Nuri es Said to get into the act and demand revision of a 1930 treaty which gives the British the right to air bases in the country. Of the three crises this was the least pressing in British eyes. It did not involve the unilateral scrapping of a treaty. There was reasonable hope of compromise. Yet it did mark the contagious effect of nationalism run riot.

Prime Minister Nahas Pasha of Egypt has been an apt pupil of Premier Mossadegh's technique of distraction. The four-Power proposal would have enabled him to get off the political hook at home. It provided a substitute for the 1936 treaty. Cairo could have had peace with honor. Yet he turned it down. Why? The only possible answer is that the discreet substitution of an international defense organization for the presence of British troops in Egypt would have robbed the country's political leaders of their main source of appeal to the crowd. British troops guarding the Canal have been a convenient whipping boy used to distract Egypt's millions from the social and economic wretchedness the Premier's Wafd party has done nothing to alleviate. Cairo had to have a victory of some sort over "Western imperialism."

Both militarily and legally Britain is in a much stronger position in Egypt than she is in Iran. Her troops are

there in virtue of an agreement unquestionably international in its scope. By no stretch of the imagination can dispute be called a mere internal affair of Egypt's.

In regard to the Sudan the British have logic on their side. Until the Sudanese have spoken, Egypt has no more right to the million-square-mile territory on her southern boundaries than has Britain. The British have promised that the Sudanese, on achieving political maturity, should choose for themselves either independence or some form of voluntary association with Egypt. Egypt's flimsy claim to the country rests on its conquest by the long deceased Ottoman Empire, its sixty years of exploitation from Cairo (principally as a slave mart) when Egypt was herself a Turkish dependent, and its reconquest by Anglo-Egyptian armies. On such a title Turkey could stake out a better claim to Egypt.

In the meantime, as Britain prepared to meet force with force in Egypt, the third Near East crisis, the Iranian oil dispute, remained insoluble. A much touted Security Council session, at which Premier Mossadegh appeared on October 15, developed into a bore soon after its start. All the Western diplomats present agreed that Iran's problem, now in a state of impasse, would have to be solved by private agreements. As James Reston pointed out in his *New York Times* column for October 16:

Yesterday's performance merely indicated the change that has taken place in the United Nations since its inception. When it was formed in 1945 the big nations agreed that they shouldn't ask it to do things it couldn't do. But now when they don't know what to do with a problem, they submit it to the United Nations.

Despite the threat of a continued stalemate in the UN, both Premier Mossadegh and Sir Gladwyn Jebb, the British delegate, left the way open for further private discussions.

Britain's problems in the Near East cannot be brushed aside as just a few more examples of native resentment against a fading empire. The Western community of nations has been busy building a line of defense against Communist expansionism in Europe and in the Far East. From a military standpoint, such defenses are useless as long as the flank in the Near East is left wide open. The actions of Egypt, Iran and Iraq, mounting one upon the other like a frenzied bank-run, raise immediate problems for the Western Powers. Iran in a state of economic chaos and Egypt defenseless are an open invitation to Soviet expansionism. As long as there is unrest in the Near East, Western defense plans, even the Western alliance, are in jeopardy.

It seems a foregone conclusion that the United States will have to assume British responsibilities in the Near East. Its problem will be twofold: 1) to convince the Arab world that it cannot stand alone against the Soviet threat and 2) to counteract the spread of anti-Western propaganda throughout Islam. These are the roots of the current evil.

V. S. K.

Partisan motives in American politics

Robert C. Hartnett

SEVERAL CORRESPONDENTS have written us to say that AMERICA itself does not abide by the norms proposed by Fr. Gardiner in his "A question of authority" (AM. 9/22), particularly his warning against "questioning anything as unobservable as personal motives."

POLITICIANS AND POLITICS

The point raised by these correspondents deserves to be dealt with at some length. The question of what limits are put on criticism of public officials in a democracy, and specifically in American politics, by the obligation we have to show due respect for authority does not admit of a cut-and-dried answer. What has appeared in these pages recently was not intended to provide such an answer. Fr. Gardiner merely proposed certain "considerations," as he termed them, "that may help to set the boundaries . . ."

If a man professes to be an arsonist and you see him pouring kerosene on his neighbor's porch, isn't it a fair inference that he is planning to set the house on fire? If the man were not known as an arsonist, of course, it would be rash judgment to jump to such a conclusion.

Although this example may be somewhat exaggerated, we have to recognize the fact that all those who run for public office in this country are, by common usage, termed "politicians." And it is one of the habits of politicians to build political bonfires under their opponents.

The label "politician" is admittedly ambiguous. Writers are continually trying to persuade us that it has a good, even a noble, meaning. The dictionary (e.g., the excellent new *American College Dictionary*) simply defines a politician as "anyone who is active in party politics." The secondary meaning it gives is "one who, in seeking or conducting public office, is more concerned to win favor or to retain power than to maintain principles." A third meaning is merely "one who holds a political office." Lastly, and this is the meaning so many writers want to preserve, since it seems, unfortunately, to be on the way out, is "one skilled in political government or administration; a statesman."

Words acquire their meanings from the way people use them. Words describing persons in certain categories take on a connotation, a fringe-meaning, suggestive of the kind of behavior such persons commonly engage in, or are commonly believed to engage in. There is a body of literature, inadequate perhaps, describing the way politicians actually behave. James

In our Sept. 22 issue Fr. Gardiner's article, "A question of authority," offered some considerations drawn from reason and the divine origin of civil authority which might help to temper criticism of our political and other public figures. Here AMERICA's Editor-in-Chief discusses such criticism in the light of the practical workings of our democratic two-party system.

Salter's *The Pattern of Politics*, Edward Flynn's *You're the Boss*, Charles Michelson's *The Ghost Talks* and James A. Farley's *Behind the Ballots* are typical of the most concrete and authentic descriptions of what politicians do, or at least what they are prepared to say in writing that they do. Then there are hosts of biographies and some autobiographies dealing with typical politicians.

Beyond that, political scientists have written a great many volumes on public opinion, political parties and elections. The daily press records in great detail what people elected to office, or seeking election, say and do. Political analysts very properly, and often with unusual acumen, give us accounts of the political purposes behind much of what goes on in political circles.

It is certainly wrong to impute purely partisan motives to public officials unless the evidence admits of no other inference. On the other hand, one would have to be extremely naive and unrealistic to ignore the partisan advantages men in public life often seek by their declarations and by the positions they take on public measures.

POLITICAL APPOINTMENTS

No one questions that most appointments to positions in their administrations by Presidents, Governors and mayors involve definite, and often obvious, considerations of party advantage. "Patronage," the ability to parcel out political appointments, plays an immense role in enlisting support for party organizations and hence in producing victories at the polls. We expect Democrats to appoint Democrats and Republicans to appoint Republicans, except where the work to be done requires great technical skill. For example, the Surgeon General of the United States is not expected to have a record of party loyalty. But men appointed to most positions in any administration are.

Politicians make no pretense of not playing politics. The late Senator Vandenberg, it will be recalled, proposed after the war that the formulation and conduct of American foreign policy be taken out of party politics in the postwar period, as it had been during the emergency of the war. He wanted party politics to stop "at the oceans," so that our foreign policy, in the troublous years ahead, would be truly national by becoming bipartisan (a term the Republicans preferred to "nonpartisan," Cordell Hull's choice). What was Mr. Vandenberg's proposal but a frank admission that politicians would ordinarily consider foreign policy a fair field for party maneuvers? He never

suggested, of course, a cessation of party politics on domestic issues.

Tragic as the consequences often are, it is extremely difficult, if not impossible, to eliminate party politics from the policy-making functions of government, as it is possible to separate them from purely administrative functions. Writing to Robert Sherwood on August 27, 1947, the late Secretary of Defense James Forrestal made this observation about his recent appointment as Secretary of Defense: "When I finish this assignment my public service is ended, period. You have got to like politics if you want to be successful in it, and-I frankly don't." Mr. Forrestal, one might add, had not been appointed because he was a Democrat; he seems to have been a Republican, but party affiliation had nothing to do with his selection. Nevertheless, he knew Washington well enough to realize that even the Secretary of Defense has to adjust himself to the realities of domestic politics if he is going to succeed.

"Al" Smith played politics. Senator Vandenberg, even when he had grown to full stature in the postwar period, played politics. They played it, admittedly, at a very high level and in such a way as never to subordinate the vital interests of State and nation to mere partisan advantage any more than the exigencies of situations made inevitable.

This all adds up to one simple conclusion: since politicians are in the business of playing politics, since they themselves concede that they play politics, a critic can certainly be justified at times in attributing to them partisan motives. This is altogether different from charging a man like General Marshall, for example, with aiming at the subversion of his country, an aim he surely has never professed and one entirely at odds with his entire career.

THE TWO PARTY SYSTEM

These observations are truisms. The same cannot be said of what follows. Since communism has given politicians an atomic hand-grenade to hurl at opponents in the past couple of years, it seems to be about time for someone, even at the risk of being misunderstood, to point out a characteristic of democracy which may help us to understand why so many charges and counter-charges are listed on our daily political bill of fare.

We operate under a two-party system. This means that one party secures a majority in our legislatures (State, local or national, as the case may be), succeeds, usually, in electing its candidate for the highest executive office or offices and as a result has to shoulder the burden of governing. The party in office has to get things done. The voters may not be able to evaluate bills that would puzzle a Philadelphia lawyer, but they can and very properly do judge the party in office by results. Only the party in office has to produce results. It has promised to produce them. It was elected on those promises. Now the party—the chief executive and his "team," including the majority of lawmakers committed to the party platform—has to deliver.

The administration in office has to try its best to meet State, local or national needs. In administering laws already on the books, in analyzing the need of new legislation and in coming up with measures that promise to meet the needs of society better than they have been met, any party in office, whether Democratic or Republican, has immense resources at its command. It has millions and millions of dollars to spend to hire competent personnel. Government officials are supposed to *know*. They should, with all the facilities they enjoy, have on hand or be able to get whatever information they need to deal intelligently with all the problems the party in office faces.

The party out of office lacks these immense resources. Many books have been written dealing with the inadequacy of members of Congress, for example, when it comes to getting their hands on the information they need to evaluate Administration proposals. The present writer went into this problem in these pages a few years ago (AM. 1/2/43, pp. 347-8; 1/9/43, pp. 374-5; 7/19/47, pp. 429-31). They are still on the outside looking in. Is it surprising that committees of Congress, each with a clerk and a meager staff, are no match for the Treasury, Commerce, Agriculture or Defense Departments in their respective domains?

Any administration can abuse the advantages it enjoys over the legislature, just as any legislature can abuse the advantages it enjoys—through its power of investigation, its immunity from libel suits, its control over appropriations and the talents of members for making headlines.

IN AND OUT OF OFFICE

Nevertheless, these two characteristics of the party in office—its responsibility for meeting existing situations and its vast resources for proposing measures well adapted to meet them—lead to an important conclusion: *the best politics for a party in office to play are to govern well, to propose measures that will solve problems in a way satisfactory to, if not all, at least the great majority of people and, finally, to administer its programs efficiently.* The party in office is tempted, of course, to pad payrolls, to cater to large voting blocs and to favor those who contribute heavily to campaign funds. It is still true, however, that its real interests lie in governing well, in producing results the voters will approve on election day.

The party out of office, on the other hand, is in quite a different position, whether it be Democratic or Republican. The minority have to try to convince the electorate that the majority are bungling. They have to show either 1) that the party in office is administering laws inefficiently or dishonestly, or 2) that it is failing to meet new problems, either because it offers no remedies at all, or very poor ones. If the opposition can prove both, so much the better. The political function of the minority, therefore, is precisely to *criticize*.

It is plain from this analysis that the party out of office, being in the position of the back-seat driver,

is sorely tempted to carp and complain for purely partisan reasons. The Democrats are in this situation in New York State; the Republicans are in it in Washington. Nationally, the Democrats are in the odd position of harboring in their ranks a sizable group of dissidents ("anti-Truman" members of Congress, from the South). The Republicans harbor a small group of "progressives" who usually vote with the Democrats on important measures. Since the Senate is divided 50-46, whether a bill will pass is often determined by how many "cross the aisle." All this complicates the play of party politics and the assessment of party responsibility.

CONCLUSIONS

It should never surprise us that the air is filled with charges and counter-charges in the political arena. Evaluating them is, to be sure, most difficult. Unless a person follows issues more closely than most people have the time and means to do, he can seldom decide who is right and who is wrong. Some issues are so involved that we shall probably never know for certain what the score actually is.

To guide us in avoiding over-hasty judgments, we might well keep in mind the following observations. First, the "line" a politician takes on any question is determined in no small degree by his general political philosophy. If a man is known to be a nationalist and isolationist, he inclines to take a dim view of our allies, for example. Whether a voter is inclined to agree with him will depend largely on the voter's own political philosophy. People cannot be expected to agree if their judgments stem from contradictory assumptions. Secondly, some politicians are much more sincere, take a much more serious view of their responsibilities, than others. You have to judge this for yourself. Listen to members of Congress on radio and TV programs. You can tell pretty well who is trying to be fair, who has a real grasp of the problem, who is merely appealing to crowd-psychology.

Then there are more particular bits of information that are useful. Is a member of Congress up for reelection next year? What kind of constituency does he represent? Which way is the political wind blowing where he comes from? These factors often explain a lot. Lastly, it is useful to know whether a member of Congress has, through his competence in the routine work of committees and on the floor, proved to his constituents that he is ably representing them. If he has failed to make the grade in this way, if you have no idea what general political philosophy he stands for and why he takes the positions he does, this is a good sign that he will have to do something sensational to impress the folks back home. The time-honored way of "stirring up the animals" is to spearhead an investigation into someone else's alleged evil-doing.

Congress is full of lawyers. Many of them cut their political teeth as small-town prosecuting attorneys. It is a truism of American politics, which could be

exemplified from the careers of countless politicians, that the way to make a splash is to emerge as a great crusader for law and order, an enemy of public graft, etc. Some first-class public officials have emerged in this way, just as some badly needed investigations have got under way under the impulse of a desire to get a name. Prudence suggests, however, that we remember that investigations are often politically motivated. Right now, in judging a Congress which is said to have initiated 130 investigations, it is especially necessary to keep in mind the obvious fact that it is much easier to track down what somebody else has done than to shoulder the responsibility of getting things done.

Hilaire Belloc stood in admiration of our ruthless congressional investigations. Rightly used, they offer a perfect example of the way in which the interests of party and of country can be made to coincide in our political system. But here, as everywhere, we would do well to remember that politicians, whether in or out of office, "play politics." Sometimes the game is too obvious to involve a person in the charge of "imputing motives" when he takes notice of what is behind political maneuvers.

If a person sincerely believes in the program on which a majority of the people of a State or of the nation have put their stamp of approval, his judgment that some members of the opposition are overdoing their legitimate function of criticism should not be written off as partisan. This is doubly true where outstanding members of the opposition make the same judgment. For there are prominent people in both parties who believe that respect for authority and for the right of the majority to govern puts limits on partisan criticism by the minority.

Collegians prepare for the apostolate

John E. Kelly

THE GREAT DEBATE is upon us again: parish priest vs. college graduate. "John Caughlan" opened the latest round with his July 28 Feature "X." Since then, parish priests and graduates have had a field day in AMERICA's correspondence columns. "College graduates are of little value in my parish: they go to Mass, receive the sacraments and contribute to the collection." Thus the pastor. "There is nothing to do in my parish except go to Mass and Communion, run a ham booth at a bazaar and take up the collection." Thus

Rev. John E. Kelly, of the Trenton, N. J., diocese, is on the staff of the National Center of the Confraternity of Christian Doctrine, Washington, D. C.

the graduate. The usual question is: "What do they teach them in college?" And the usual answer is: "I didn't go four years to college just to call bingo numbers."

The debate could be permanently settled through the Confraternity of Christian Doctrine (CCD). Canon law calls for the Confraternity to be established in every parish in the world, and charges it with the religious education of all students not in Catholic schools. It is a parish society whose activities are of and by as well as for the laity. Why not put the graduate to work in the parish Confraternity unit?

Many Catholic colleges, particularly in recent years, are effectively preparing their students for such parish Confraternity participation. Chiefly through the persistent zeal of the student leaders at Manhattan College in New York, which currently holds the National Commission on the CCD in the National Federation of Catholic College Students, nearly a hundred CCD-conscious colleges direct and channel their catechetical activities through campus CCD units modeled closely on the form of the parish CCD unit as recommended in the *Manual of the Parish Confraternity of Christian Doctrine*. Pastors for whom these students teach marvel at the judgment, zeal, patience and stability they display in their assignments.

These colleges put the campus Confraternity unit on a par with other societies and fraternities. The assembly program for the semester Confraternity Day is put over as enthusiastically as is the football rally before Homecoming Day. Right from Orientation Week the freshman gets the idea that attendance at a Catholic institution of higher learning carries with it the obligation of sharing that learning through CCD work during and after his college career.

At St. Mary's, Incarnate Word and Our Lady of the Lake colleges in the Archdiocese of San Antonio, nearly every graduate has taken a Methods in Teaching Religion course as a part of freshman or sophomore religion. By Junior year he—or she—is teaching school-year or vacation-school classes in nearby parishes. Even the Catholic high schools in that area offer this Methods course. Girls at Mt. St. Scholastica College in Atchison, Kansas, take the course during their free time. St. Joseph's College in Emmitsburg, Md., runs a weekly "briefing period" for students who teach in rural Maryland areas. A Methods in Religion course is taught in the Extension Department for adults at St. John's University in Brooklyn. The Christian Brothers of Manhattan College run the course as a part of the curriculum: 30 hours, two elective credits, no tuition for catechists taking the course.

In the New York-New Jersey area of the National Federation of Catholic College Students, collegians from Iona, Fordham, Mt. St. Vincent and the other 21 reporting colleges furnish collegiate religion teachers every week for 5,500 public-school pupils—from penniless Puerto Ricans in East Harlem to the com-

fortably circumstanced offspring on Riverside Drive. The Newman Club at Hunter College recently lined up Catholic girls majoring in Spanish to work among newly arrived Puerto Ricans who were being proselytized by non-Catholic sects.

In Detroit, 75 students of Marygrove College teach 1,300 children in 21 centers. Four colleges in the Los Angeles area reported in *College Confraternity News*, official publication of the National CCD Commission, that they had formed a CCD pool. Immaculate Heart answers parish requests for weekday teachers, Marymount takes over Saturday classes, Loyola men specialize in recreation programs after classes, and Mt. St.

Mary's takes care of records, prepares charts, project materials and prizes for the other three units.

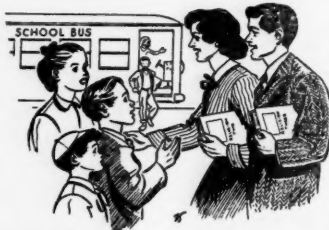
As usual, Texas claims size and numbers. Parents of Incarnate Word students drive their daughters to Confraternity classes at many rural parishes, Fort Sam Houston and a city hospital for crippled children. On the other side

of San Antonio girls from Our Lady of the Lake furnish their own transportation. They ran a series of dances to buy a CCD station wagon, portable blackboards and other materials of their traveling catechetical library. Most of the classes for their 900 public-school pupils are of the outdoor variety, parish halls being nonexistent. In Texas the outdoors is probably comfortable enough.

In the new Pennsylvania diocese of Greensburg there is a Sunday-morning exodus from Seton Hill College when 32 sisters, 21 collegians and 19 adults drive a total of 600 miles to catechize 2,000 pupils in grange and mining-union meeting halls, warehouses "and last, but not quite as satisfactory, an abandoned night club." "During the rainstorm last week," they reported, "we bogged down in the mud, but we were near enough to walk to town and were on time for class"—"near enough" being a distance of three miles.

For many years college students have freely given their summer vacation periods to Confraternity work. Defraying their own expenses, girls from Rosary College in Chicago, Ursuline College in Louisville and Marywood College in Scranton have weathered the southern climates of Mississippi and Alabama, staffing Religious Vacation Schools, doing street preaching and similar work. An example of collegiate resourcefulness is evidenced in the account of one of the seven Manhattan men who accompanied Dominican trailer chapels in the Carolinas in 1950. This student, apparently an engineering major, wrote:

In one place where we street preached, a Daddy Gray was posing as God. He had himself wired electrically so as to shock anyone who touched him, thus proving he was a spirit. However, he made the mistake of enlisting the service of a little boy who was in our Religious Vacation School class. The youngster was told how to cut the wire to the shock apparatus. When the people lined up to touch Daddy they found that he had



lost his spiritual magnetism. Needless to say, he was forced to retire for the night.

Besides straight class catechetical work, college students write catechetical radio scripts, run radio panels, train public-school pupils for serving and singing at Mass, teach in orphanages and institutions for the deaf, give individual instruction to blind, deaf and retarded children.

Six-day CCD Courses for intensive preparation of parish lay teachers were conducted for the Province of Baltimore by St. Joseph's College at Emmitsburg in 1949 and by Manhattan for the New York area in 1950. In both instances, interested laity came hundreds of miles, some even over a thousand, for the course. Attendance from nearby parishes was only moderately satisfactory.

So it goes. A large number of Catholic colleges are doing something to prepare and motivate their students for postgraduate parochial participation. If this training is to be put to effective use, there is a need for more parishes systematically to organize or develop the tried and proven program of the CCD. This calls for a closely knit group of lay men and women working with the clergy to solve the problem of religious education—a primary problem in the sense that *knowing* the good must precede the *doing* of good.

The need for lay participation in the school- and adult-level programs of religious education developed by the Confraternity in this country is evident from the recently published *Mid-Century Survey of the Confraternity of Christian Doctrine in the United States*, revealing the startling figure of 5.5 million Catholic pupils in public schools. In 1950-51, according to the statistics of the *Official Catholic Directory*, not more than 1.5 million, somewhat more than one-fourth of them, received regular religious instruction. With the demands already made on their time, priests and sisters by themselves can do little to reach or teach the other four million in 1951-52. The enlisting and training of the laity of every class seems definitely a "must" if any considerable headway is to be made in what is a problem of national proportions. Certainly those students of nearly a hundred Catholic colleges who give of their crowded scholastic week will give generously of their time after college if they are offered a practical parish program instead of a vague "won't you do something?"

From now until November 7-11 there will be a "come to Chicago" flavor to the Catholic press as the days of the Ninth National Confraternity Congress there draw closer. College deans and college students, parish priests and parish laity who gather there can fully learn the "what" and the "how" of the Confraternity approach to parish religious education. Using the Congress as a springboard, they can then establish and develop both college CCD units and parish CCD units into which the collegians may graduate.

May both proceed apace. Then there will be less of the perennial Debate, fewer useless charges and countercharges, and more union of minds and joining of hands in a program of action long overdue.

Latin-American investment picture

Paul S. Lietz

THE CURRENT LITERATURE on Latin America reveals a significant item—the rapid growth of interest in Latin America as a field for private investment. Several trade and business journals have recently carried articles on the chances for and against American capital south of the border. Behind all the words is the revealing fact that direct investments by American interests in Latin-American enterprises have been increasing since the war at the rate of \$350 million a year. It is probable that today the total of such investments is well over 6 billion dollars and exceeds by a substantial margin the amount of all Government credits to that area, including the outlay of such agencies as the Export-Import Bank and Point Four.

The need for such outside capital investment in Latin America cannot be gainsaid. Contrary to popular fancy, it is, by and large, a poor land. One can have scant hope of raising capital sums in the Caribbean countries, for instance, where the estimated per-capita yearly income in 1944 ranged from \$20 in Haiti to \$551 in Cuba. Indeed, the total national income of all the South American states at present is only \$20 billion. Moreover, such capital as does exist is by preference and tradition invested in agricultural or commercial enterprises. Obviously, the means for industrial growth and the development of natural resources must come largely from the outside.

What is drawing American investment back into this long neglected field? Certainly there is no indication of a return to the wildcat days around the turn of the century when concessions were to be had with scarcely a string attached. On the other hand, there is some moderation of the strong nationalism of the 'thirties which made foreign capital the whipping boy for all the country's ills.

There are still restrictions on the foreign dollar, but they vary greatly from country to country. There are no difficulties about the withdrawal of investment profits from Venezuela, Peru and Colombia. Brazil, on the other hand, maintains a rigid set of bank controls and puts an artificial value on its exchange, while Argentina has blocked all dollar withdrawals since 1948.

Several countries have set up government-financed development corporations to begin and operate such industries as steel, building materials, electric power and petroleum, often in competition with, or even as a replacement for, private industry in those fields. In most

Dr. Lietz, associate professor of history at Loyola University, Chicago, has taught in various Latin-American universities.

Latin countries profits are curtailed by large payroll deductions for ambitious social-security programs, and in some countries, such as Brazil, management control of certain enterprises cannot be vested in foreign hands. In general, these restrictions place heavy stress on the social nature of property and of profits.

Despite the restrictions, however, some important investors have been finding their Latin-American ventures profitable. The oil industry in Venezuela, for example, was able in 1948 to realize a net income of over 27 per cent on its investment after paying the government approximately 50 per cent of its profits. Even in the most recent case of expropriation, the Americans came off with what was apparently a satisfactory settlement. When the Colombian Government recently expropriated the Tropical Oil Company, a subsidiary of Standard Oil of New Jersey, there was none of the violent controversy that has attended other cases. The company quietly surrendered the properties in exchange for a contract to operate them for the government on a long-term basis. In Brazil an interesting experiment is being carried on by two American financial groups, the Chase Bank and the Rockefeller-owned International Basic Economy Corporation, to raise Brazilian capital for development projects through the sale of securities.

Many American capital interests have obviously become acclimated to the new atmosphere of investment in Latin America and are operating successfully within the new legal framework. Other investors are still not ready to accept the new situation or to assume any obligations whatever toward the peoples with whom their money is invested. One recent writer, presuming to speak for the average investor, said bluntly that while the American investor cannot be oblivious of the larger picture, "he does not invest with any thought of redressing the international balance of payments or fulfilling a real or imagined responsibility toward other countries and peoples." In other words, he is governed by the narrow criterion of profits.

There would seem to be more than a slight moral obligation on the part of investment capital toward a land where about two-thirds of the population are physically undernourished, to the point of actual starvation in some areas. But from a practical viewpoint, if we hope to avoid a revival of the bitter legacy of fear and hostility which has sometimes been ours in Latin America, we must assume "the larger picture" to be as important in the investment field as in our other contacts with the Latins. The "trickle down" theory, on its record, is not good statesmanship. This is especially true when the principle is written into diplomatic policy and becomes recognizable in the inconsistency by which one Latin dictatorship is favored over another largely on the basis of its record of payments or its freedom of foreign exchange.

Fortunately, our Latin-American policy at the moment seems to be under wise direction. In some very plain speaking a few months ago, Edward G. Miller, Assistant Secretary of State for Inter-American Affairs,

pointed out to the Harvard Business School Association that the State Department cannot undertake the function of a sponsor of United States capital investment in Latin America. The investor must face responsibility himself with no reliance on Government pressures to secure a favorable climate for his projects. He pointed out that "those American interests which have been most esteemed and in general have been most fairly treated in Latin America are those which have shown genuine concern for the general welfare of the other country." If mutual confidence and trust are the bases of peace between peoples, then the American investor must look to his responsibility.

FEATURE "X"



Mrs. Smith's theme is, in her own words, "Pity the poor parent." A "faculty wife" at a large midwestern university, she is the mother of three children. Her last AMERICA article (June 2) was "Milk can be a menace."

NO MAJORITY GROUP has been so discriminated against as parents. They are insulted, ignored and attacked by interested parties ranging alphabetically from Architects to Educators and down through to Theologians.

First of all, there are the architects, numbering two varieties: those who attempt to plan families and those who plan houses. The name of the former has been bruited about sufficiently to be well known; though it could well be changed to the "Pan-Parenthood" movement.

The orthodox architects do much less harm, morally speaking, but they probably cause more parental profanity and certainly a good deal more inconvenience than the family planners. No architect seems yet to have made an intensive study of a family in its natural habitat, and thence gone on to say: "Parents, you deserve better. Here is what you have been dreaming of. Here is the House. Here are the Helps, which will make life easier for you, not only as men and women, but as Parents."

Nobody, or at least nobody that I have heard of, has designed a house with a soundproof nursery. And yet, in this day of close-range living, there is no recourse for parents of squalling, bickering, colicky children save the Everlasting No, the swift sanction, or phenobarbital. The only other alternative is to live on a tract of ground surrounded by everything but neighbors. Why the soundproof nursery has not become a logical part of apartment-house architecture is one of the modern mysteries. Then children would not only not be

seen, but not even heard—by the thankful neighbors, that is. The parent would check on the situation in the nursery by means of an inter-communication set which would enable him to tune in on the nursery ruckus and, mercifully, to tune off. By periodic dialing in the squawk-box the mother or father would discover what is going on by an effortless twist of the wrist in the living-room, whereas now it requires numberless treks back and forth.

The inter-com arrangement would be a considerable improvement over the method of communication now in use at our house—that is, shouting up or down the registers. This works fairly well unless there are guests for dinner, in which case the intimate nursery chatter and cries of urgent childish needs waft down the register into the dining room.

The noises from the nursery would not be so disturbing if there were fewer children crowded into one room. The futuristic "home with the parent in mind" would solve the space problem by introducing to home use the collapsible leatherette doors being used by schools and restaurants to divide rooms for smaller groups or open them up for larger ones. These folding doors, strategically placed in bedrooms, would enable children to be fenced off into separate cells according to their age and sleeping habits. That is one improvement that might take the cramp out of non-expandable homes containing expanding Catholic families.

Mention may here be made of a feature of past nurseries which had much to commend it. This was a low-slung cradle with runners like a rocking chair, which allowed the mother to rock the baby with her foot, while sitting comfortably in her own rocker, occupied with something else. Sarah Ripley, wife of George Ripley of the Brook Farm Movement, had a cradle like that, which can now be viewed in the old Emerson home in Concord. It is said that Sarah kept the current baby pacified with rocking in this cradle while she taught Greek to Harvard students who rode out from Boston. It is not stretching the imagination to picture her hands plying the needle at the same time.

Mrs. Ripley demonstrated that a comfortable relationship can be established between child care and the learning of the arts, a fact which many GI's have experienced while combining education and parenthood. A desirable addition to the present educational curriculum would be education for parenthood. It might be called a Pre-Parent course, or classified in the catalog as "Theory of Parenthood." It might include a sort of basic training in which the future parent would be made to traverse a hazard course where he or she would learn to step over and by-pass blocks and toys of all sizes and descriptions. In this connection, the makers of such toys might think of making their products luminous in the dark for the sake of parents who get up at night and invariably twist an ankle or stub a toe on an obtrusive toy.

The pre-parent course I envision would endeavor particularly to train the imagination of the student, enabling him to meet with alertness all the emergencies

of the child mind. For example, it has been suggested by the psychologists that when a child has his mind set adamantly on the same object with which his baby sister is playing at the moment, the adroit parent has only to intimate to Johnny that something else is more desirable. That is where imagination comes in, and only one placed in such a spot can appreciate how sterile of images the adult mind can be. It would be quite different if Johnny were content with the first alternative suggested, but that is rarely the case. The exercises would give the problem to the student and require him to present every possible solution.

Since this would somehow be a novitiate for parenthood, it might be proper as part of its training in parental decorum that the students be schooled in "custody of the eyes." Firmness is of the essence in handling children, and the eye, to paraphrase a Chinese adage, can be more potent than a thousand words to indicate the sincerity of the command. Words waft into the air and into that nether-land of forgetfulness between the ears of children. But the eye can hold, it can transfix until the deed is done or undone. The eye can scold, look sorrow, flash anger. The eye is more level than the tongue.

One who is learning to be a parent would do well to gain, above all, custody of the tongue. One of the most frequent famous last sayings of parents examining their consciences at the end of the day is: "The trouble with us is, we talk too much." I was reflecting recently that it was fortunate I had a strong voice, because otherwise how could I quell the riot in the nursery from my chair by the fire? Then I mused that perhaps if my voice did not carry so well, it might not be necessary for it to be used so much. The children would not be conditioned to associate the degree to which commands were meant to be obeyed with the volume of the sound sent up.

As a lean cowboy from the Ozarks drawled when he was teaching me to ride: "Now, Ma'am, you've been a schoolmarm. You handle a hoss the way you handle kids—firm but gentle."

You handle kids "firm but gentle." To be a parent you need steady nerves, almost infinite patience and a sense of humor, says Rev. Charles Leahy, S.J., in his fine book *Teen* (Bruce, 1950). The tensions of the times seem to strain these qualities. Parents are nervous, and their children reflect the anxiety of their parents. Kindergarten teachers remark that children were just beginning to regain their normal patterns of behavior after World War II when Korea came in June, 1950 and the children returned to classrooms in September mirroring the jitters of their parents.

There is no sin against which the parent, especially of small children, fights with such day-to-day determination as impatience. It is almost the occupational vice of parents. Even a poet has written about it. In Coventry Patmore's "Toys" every parent can find echoed in his own experience the crib-side heartache of the poet.

Parents repent; they promise reparation; they pray in their own way for patience. And, here is where the

theologians appear to have let us down. There does not seem to be a specific prayer for patience to be said by parents. Pending an approved model, this rough draft of petition is suggested:

Oh Lord, I ask Thy help, that I may learn to control myself in order better to control my children; that I may speak softly when I would shout; that I may be gentle when anger tempts to fury;

that I may be firm without being harsh; that I may distinguish between my own indisposition and a child's unmeaning naughtiness; that I may do uncomplainingly the endless big and little tasks of parenthood; that in serving these my little ones with loving patience I may better serve thee. Amen.

May the Lord—and architects, teachers and theologians—
—hear our prayer.

VIRGINIA BECK SMITH

Mr. Greene does it again

Harold C. Gardiner

If for no other reason, Graham Greene will have a permanent niche in the history of English literature—and particularly of Catholic literature—because he manages to write provocative and controversial novels. But the controversy that swirled around *The Labyrinthine Ways* (*The Power and the Glory*) and *The Heart of the Matter* will sound like a muted murmur compared with the storms that will thunder around his latest book, *The End of the Affair* (Viking, 240p. \$3). I feel that the book demands rather extended treatment, both for its intrinsic importance and to forestall criticism that gets off on the wrong foot.

Perhaps the best way to start is to quote from a very perceptive article on Greene (by Edward Sackville West in the *Month*, London, September, 1951). It is called "The Electric Hare—Some Aspects of Graham Greene," and is largely a review of Greene's volume of essays, *The Lost Childhood*, soon to be published in this country. Says Mr. West: "Every page of this book is saturated in the belief that original sin is the most important fact about human beings." Now the point is, for a judgment of Greene, not precisely whether this is theologically true or not—for certainly the *fact* of sanctifying grace is equally important—but that this is actually Greene's view. I believe it is, and I believe that it explains the eschatological tone of all his work. He is not interested, so to say, in the mere problem of good and evil, of sin and virtue, as worked out in *this* situation, by *these* characters. His attention is constantly turned to the ultimate end of *this* situation, of *these* actions—he writes always in terms of heaven and hell.

This is what makes his books, to many tastes, so grim and dour. But that they are Catholic, in the sense that they have as theme some of the great truths of Christian revelation, I believe there can be no doubt. Whether or not those truths are couched in terms that find acceptance on grounds of propriety and so on is another matter.

That will be the crucial point of criticism of *The End of the Affair*. What Greene is saying in this story is as eternally true as much of what St. Augustine said in his *Confessions*, for the burden of the tale is that God is the often unthought-of but ever-present finality of

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all loves. Even illegitimate love is a blind, fumbling, misdirected search for God. How Greene says this will very probably—and with a lot of justification—be disliked.

The story of the book is simple. The title tells it, really. An adultery that has been carried on for years comes to an end, because in the London blitz, the woman, thinking her lover has been killed in an air-raid, promises God—in whom she really does not believe—that she will end the affair if he is given life. He lives and she—living up to her nebulous idea of obligation,—finds herself drawn to the Church and to holiness (it turns out that she had been baptized as a young child). After her early death a number of apparently miraculous cures seem to be due to her intercession. The man in the affair (who is the narrator of the story) had been even more a disbeliever than the woman, but when his tale ends, he has come to the point where he can at least think that he hates God, who has stepped in to end the affair. Hatred, Greene seems to be saying, argues belief—an echo of the biblical "neither hot nor cold."

So much for the plot. However, I must admit that much of Greene's language is a stumbling-block even to what we have to call a mature reader. It must be remembered in all fairness that the story is told by a long-term lecher. His phrases—objectively blasphemous at times—are his own and fit his character, but they are such that the book is by no means to be commended to the attention of all. It is a shame and could have been avoided by a different narrative device.

Evelyn Waugh, reviewing the book in the same issue of the *London Month*, says: "*The End of the Affair* is addressed to the Gentiles. It shows them the Church as something in their midst, mysterious and triumphant and working for their good." That, I feel, is true, but the book will also be read by Catholics, who are not accustomed to having the Church referred to in terms

that spring from a philanderer's mind. That is the ultimate novelistic problem of this controversial book—how can profound spiritual truth (which Greene touches) be told in terms of stark realism? I wish I knew the answer. Until it is a little clearer than at present, I would say that *The End of the Affair* is definitely for the perusal of those professionally interested in the study of the novel.

Christmas cards from the monastery

Helene Magaret

We are still some weeks from Advent, but the Christmas season is here! I know because I have already received my first unsolicited greeting-card monstrosities. Fifteen minutes after their arrival, they were on their way back to the monastery from which they came. Between now and Thanksgiving, thousands of other Catholics will receive at frequent intervals similar boxes of cards. For a person whose acquaintance is fairly wide, the expense of greeting cards is a major problem of the Christmas season. If we purchase those which the good religious send us, many of us must use them. We cannot buy cards twice.

The August 11 issue of *AMERICA* carried an editorial entitled "142 days to Christmas." It was a plea for "the restoration of the Christ-Child and Christian symbolism in our Christmas cards." I, too, believe that Jesus should be a guest at His own birthday party. I, too, am repelled by the substitution of a Scotch terrier or a bottle of Scotch for the cradle in Bethlehem. But this matter cannot be considered alone. It is intimately related to another problem recently discussed at the National Convention of the Catholic Art Association held in Spokane, Washington—that is, the need for increased interest in good Catholic and Christian art.

Certainly Our Lord is indulgent to the ignorant who circulate simpering Virgins, babies that are born six months old, insipid angels and rococo designs. Where the excuse of ignorance is not present, however, one wonders if the simpering Virgin may not be a greater insult than the Scotch terrier. In the Middle Ages the simplest, the most uneducated lay brother would have found such Christmas cards abhorrent. Is there no better way for religious orders to solicit charity?

Every year the Catholic teacher urges her students to buy Christian greeting cards. But how easy admonition is! Year after year the same Catholic teacher hunts through stacks of commercial cards displaying dogs and horses and poinsettias and village streets and lighted taverns with merrymakers at their doors. Finally she is pushed to the back of the shop where one or two neglected boxes lie waiting for the "religious-minded." If she is lucky, she satisfies herself with

"Ars Sacra," some cheap prints of Renaissance Madonnas, or imitation Hummels. Even these are far better than much that comes from the monasteries.

When the holidays begin and the students whom she has so bravely admonished send her their Scotch terriers, their snowmen, their clowns and their country scenes, she hasn't the heart to scold.

I do not know how much profit religious orders make from their willful dissemination of bad art. I do know, however, that some Catholics prefer to give alms where they will not be thus punished for their charity.

The beautiful greeting card honors God even as the stained glass window and the vestment do. And just because it is a very humble means of expression, it is particularly powerful. An exhibit of Catholic sculpture can reach only a handful of the faithful. The greeting card goes everywhere. Perhaps we are trying to improve religious art from the wrong end. If we could put into circulation a few million Christmas cards that truly give glory to God, at the end of a decade we might have a renaissance in religious architecture, sculpture and painting as well.

During the Middle Ages the illustrative arts were produced within the monastery. Today most religious orders, being dedicated to other kinds of labor, turn to the secular world for their artists. Certainly their greeting cards are born not in the cloister, but in the factory; and how can the factory be persuaded to undertake an enterprise which offers small likelihood of financial success?

Yet for the very reason that commercial manufacturers cannot afford to produce good religious cards, the monasteries should produce them. They alone have a chance of succeeding where the manufacturer would fail. Their mailing lists are already made up. Their potential customers are waiting. Surely they must know that many boxes of unpurchased cards are returned with an aching heart and a troubled conscience. Most of us who sent a first alms would have happily sent a second if our artistic sensibilities had not been outraged.

But the religious order which produces its own Christmas cards will need to employ artists. Where will it find them? How can it afford to hire them? Those questions may not be as unanswerable as they seem. A lovely greeting card does not require the genius of a John LaFarge or an Eric Gill. Talent, a sensitive taste and some understanding of the true meaning of Christmas will suffice. There is scarcely a Catholic college in the United States which does not have in its Art Department at least two or three students able to meet those qualifications; and every good-hearted teaching nun and brother would be glad to guide their students in a country-wide campaign for better greeting-card designs.

Classes in etching, in silk-screening, in illustration and design are all producing an abortive and ephemeral art, much of which is religious in content. Many a college holds a yearly exhibit within its own walls. A few students and parents come to admire. It is

hoped that after graduation the best students will become successful in their field. In that event, they may design fashions, draw advertisements or plan houses; they may illustrate books or make finer radiator caps. It is not likely that they will continue to produce religious art.

Is there no way in which religious orders which distribute greeting cards can make use of such student talent before it has been diverted into other channels? Perhaps the problem could be solved by a nation-wide student contest, or a traveling exhibit of student art, or a convention of art teachers from Catholic colleges. Perhaps it could be solved simply by a letter from the prior of one monastery to a college dean.

Prayer

Prayer is a trap-door out of sin.
Prayer is a mystic entering in
To secret places full of light.
It is a passage through the night.
Heaven is reached, the blessed say,
By prayer and by no other way.
One may kneel down and make his plea
With words from book or breviary,
Or he may enter in and find
A home-made message in his mind.
But true prayer travels further still,
To seek God's Presence and God's Will.
Prayer is to reach and push a door

And snatch some crumbs of evermore,
Or (this is likelier) to wait,
Head bowed, before a fastened gate,
Helpless and miserable and dumb,
Yet waiting for the Lord to come.
This is the prayer of grace and good
Most proper to our creaturehood.
God's window shows this humble one
More to the likeness of His Son.
He sees, though thought and senses stray,
The will is resolute to stay
And feed, in weathers sweet or grim,
On any word that speaks of Him.
He beams on the humility
That keeps its peace in misery
And save for glimmerings, never knows
How beautiful with light it grows.
He smiles on faith that seems to know
It has no other place to go.
And some day hidden by His Will,
If this meek child is waiting still,
God will take out His mercy-key
And open up felicity,
Where saltiest tears are given right
To seas where sapphire marries light;
Where by each woe the soul can span
New orbits for the utter man;
Where even the flesh, so seldom prized,
Would blind the less than divinized.

JESSICA POWERS

The military mind?

MELVILLE GOODWIN, U.S.A.

By John P. Marquand. Little, Brown. 596p. \$3.75

How does Marquand do it? How does he get inside professions and milieus? He has been, in his varied fictional roles, a banker, a playwright, a spy. Here he is Army brass—and the suspicion grows that perhaps he speaks more truly than we would like to admit. For he tells the story of a U. S. general, catapulted to fame because of an obscure little action with the Russians in Berlin. The incident is caught up by a radio announcer—who narrates the book—and when Gen. Goodwin comes home he has to tell his life-story to a couple of "profilers" who certainly smack of the smart young people who staff the *New Yorker*.

The trouble is, however, that the General had been a little (P) indiscreet in Paris. He had got tangled up with a certain Dottie Peale, smart journalist and publisher. She is brash, profane, lonely and on the make. When she shows up at the Connecticut home of the radio announcer, where the General is being inter-

viewed, Mrs. General has to step in in her quiet and efficient way to get the great man back on the reservation. She does—by wangling an overseas assignment for him. In the meantime the secondary story follows the fate of the announcer and his wistful vagaries with the radio hucksters.

That is the story-line. In his usual deceptive fashion, Marquand has woven a leisurely, fascinating tale. If the Army, in the character of the General, seems quite on the Rover-boys' side, General Eisenhower may be offended, but the picture is consistent and convincing. So, too, are the glimpses we are given of broadcasting life, of U. S. suburbiana, of career women, of Army wives. It is all a little acidulous, all a little malicious, but the undertones are those of a yearning for the better life, which, at the end, is heaven.

It's doubtful, however, if heaven will ever be attained by the liberal use of profanity in which General and Dottie indulge in this story. We face the artistic problem—people *do* talk this way; but how to convey that impression without using the very words every time? A consummate artist can do just that—Marquand, for all his artistry, is not consummate.

HAROLD C. GARDINER

BOOKS

Middle class culture

THE MECHANICAL BRIDE

By Herbert Marshall McLuhan. Vanguard. 157p. \$4.50

WHITE COLLAR

By C. Wright Mills. Oxford. 354p. \$5

Mr. McLuhan, who subtitles his book "The Folklore of Industrial Man," has written a clever if frightening *tour de force* on the mores of mid-century America. Much of the writing and a good part of the thought it expresses is meant to alert the reading public to the fact that it is later than we think.

The author has put down in brief commentary most, if not all, of the popular myths of our day. Modern man, he says in effect, is the victim of the clever forces of mass communication in advertising, Hollywood glamour and the daily press. The public at

large is becoming less and less able to make free choices, since the "idols of the market place" are becoming a part of man's "collective dream."

This theme, which Mr. McLuhan develops with consummate skill, is not altogether new, and novelists, poets and playwrights of the past and in our own times have thrown light on the darker recesses of what is false and exploitative. In this book, however, the author approaches his material with something of the technique of the case-study. Illustrative exhibits of modern ways of advertising are set up and are then seen through the merciless lens of Mr. McLuhan's critical comments. In some of his evaluations the author's satire is too brittle, a deeper understanding being sacrificed for the clever retort. On the whole, however, the book brilliantly exposes many of the false ideologies of our times.

The real masterpiece of the book is the brief but skillful vignette on Al Capp's *L'il Abner*. Mr. McLuhan's appraisal of the comic strip is perhaps the very crux of the thesis he proposes. He writes:

From under the oppressive blanket of merchandising sentiment there hangs out the bare face of the irrepressible Capp, his vitality suggesting perhaps the obsequies of our popular culture have been prematurely sung.

If Mr. McLuhan writes of the insidious growth of standardization and ersatz values in our culture with a rapier wit, Dr. Mills in his recent study, *White Collar*, brings up the heavy artillery of research to examine the emergence of a new class. He presents the middle-class group of our day from many facets and studies its changing character within a frame of reference that considers the past as well as the present. Dr. Mills points out that the nineteenth-century philosophy of optimism and belief in progress saw the beginning of the decline of the entrepreneur—the small businessman who functioned in a free economy. The increase in monopoly and the decrease in property-owning gave rise to our own phenomenon of more and more "white-collar" workers serving large enterprises in both the business and professional worlds with diminishing freedom to use their capacities in individual ways.

The author sees in the professions of medicine, law and teaching a tendency toward pyramiding along managerial lines. The rising power of those who control political action, advertising, education and entertainment is determining to a large extent the tenets of success. As the images of what constitutes success in a com-

petitive world become more and more standardized, there follow the diminishing returns in personal integrity and public responsibility. Knowing *how* becomes infinitely more important than knowing *why*. As Dr. Mills writes:

Fresh perception now involves the capacity to unmask and smash the stereotypes of vision and intellect with which modern communications swamp us. The worlds of mass-art and mass-thought are increasingly geared to the demands of power.

Both books considering modern man's plight in a machine age are thought-provoking indeed. Both authors have presented their material well. What is missed in the material is any consideration of man's final destiny. Isn't indifference to this one of the reasons for our greatest concern today?

JOHN S. BLACK

Moralist's place in economics

THE CONCEPT OF ETHICS IN THE HISTORY OF ECONOMICS

By Joseph F. Flubacher. Vantage Press. 460p. \$5

For more than a decade now it has been fashionable to decry the lack of progress in the social sciences in contrast to the amazing advance in the physical sciences. Not only religious leaders, but politicians, academicians and businessmen openly trace the source of the contemporary *malaise* to a lack of ethical awareness. There is no longer much disposition to equate scientific progress and technological achievement with human advancement. To have perfected the atomic bomb is a great achievement, but people generally realize today that it is an achievement which, divorced from moral guidance and restraint, can easily wreck our civilization.

What has all this to do with economics? A great deal, says the author, quoting some economists to the effect that "Ethics is ethics and economics is economics, and never the twain shall meet." Since technological "know-how" has forged far ahead of our knowledge of the social and human equation in industry, and since we are uncertain how to make our marvels of production contribute to the maximum well-being of all, we must reestablish the bridge between ethics and economics and redefine the relationship which ought to exist between them.

As a necessary first step, Dr. Flubacher essays in this opus "to present a closely-knit treatment of the his-

torical conception of the relationship between wealth and human welfare." This he does for the most part by permitting the economists and historians of economic thought to speak for themselves (frequently, alas for the general reader, in their own languages). As a result the book does more than achieve its illuminating purpose; it offers also a pithy review of the history of economic thought.

One conclusion emerges very clearly from the writer's research: the attempt to divorce economics from ethics sponsored by the Classical School—Ricardo, Senior, Cairnes, J. B. Say and the rest—was a break with everything that had gone before, and with almost everything that has happened since. So natural is it to go beyond the merely descriptive in dealing with economic phenomena that even the protagonists of economics as "pure science" have been unable to avoid value judgments. Hence the author's conclusion:

Economics was born of moral philosophy and not infrequently nourished and developed by moral philosophers later turned economists.

The ubiquity and continuity of the conception of economics as partially normative, and the scholarly eminence of the economists who held that conception, furnish impressive indication of a peculiarly intimate relationship between economics and ethics (p. 440).

Thus the moralist has a place in economics, but, as Bishop Haas notes in a Foreword to the book, it is a place he can take only if he familiarizes himself with the speculations of the economists. Any divorce that may persist today between moralists and economists is by no means the fault solely of the latter. A moralist like the late John A. Ryan, who was also competent in economics, had no trouble gaining a hearing. Actually there is a larger moral content in most contemporary economic literature than the layman realizes. The trouble is that much of the moralizing is utilitarian in nature—but that is another question, and suggests another book. Perhaps Dr. Flubacher will place us more deeply in his debt by undertaking it.

BENJAMIN L. MASSE

WAITING FOR GOD

By Simone Weil. Putnam. 227p. \$3.50

In the 227 pages of this attractively published volume, there is a brief biography of the author, a long introduction by Leslie A. Fiedler of the University of Montana, six letters of Simone Weil and nine of her essays,

all constituting the newest and most revealing soul-study of this astonishing and disconcerting French girl. The essays and letters are gathered from her spiritual diary and are here gracefully translated by Emma Cranford. They are said by Mr. Fiedler to represent the very essence of her intelligence, honesty and energy.

The blurb bubbles with enthusiasm and the forty-page introduction is a sheer rave notice. The book has already been hailed as a spiritual "must," and will be surely labeled significant and brilliant up to the very edge of inspiration. There is such a stress on intelligence, such an independence of churches or dogma, such a strain of determinism, such a syncretism from outlawed creeds, such bold and at times keen private interpretation of Holy Scripture that liberals in religion will revel in its novel approaches and Catholics may be deceived by passages that flame with devotion and piety.

There are indications that Miss Weil, who died in 1943 when she was only thirty-four years old, might have matured into a settled form of thought and life. She might have learned to lean a bit more on solid authorities in the adventure of finding God. With some integrated study, she would have reached, it seems, some sound conclusions on the value of faith, the workings of Divine Providence and the economy of grace. It is sad that she died so young, before she could establish in proper perspective the admiration she had for Plato and the total surrender she should have made to Christ. A good deal can be conceded to her in promise, but in the contents of this book, we can concede her nothing at all.

She makes the major mistake constantly of evaluating her own discoveries as superior to Divine Revelation. She fails to recognize Christ as "the truth," and shaves His doctrinal commandments and counsels down to the proportions of Pascal's *Pensées* or some gleanings from the Upanishads. The Son of God and Pythagoras speak to her with equal authority. Tensing all her intellectual forces, she refuses point-blank any entry into the Church on the score that Christ's Mystical Body stifles individualism and papal infallibility in the field of dogma is an insult to intelligence. The Eucharist is a symbol and convention; the efforts of our will toward goodness are vain; there are faiths and faiths and no revelation of the true one "whatever anyone may say"; there is a great deal in real Stoicism that is preferable to Christianity. And so on and on.

The book, to my way of thinking, is pathetic and could be dangerous. Simone Weil may be called a mystic,

but she is a frightfully deluded mystic, if she can claim the title at all. Her wide studies in comparative religion enriched her mind with fragments of truth. These she has patched together into an intellectual crazy-quilt, never doubting that her certitudes were more relevant to her search for God than faith simple and complete in Him who is the Way, the Truth and the Life.

R. J. McINNIS

THE POEMS OF ST. JOHN OF THE CROSS: The Spanish text with a translation by Roy Campbell

Pantheon. 90p. \$2.75

Vittoria Colonna, Marchesa di Pescara, poet, friend and inspiration to Michelangelo, who addressed one of his own sonnets to her, once declared that she thought he had drawn the "Crucifixion" with the "help of supernatural grace." Hers was a critical position which, like Belloc's thesis that innocence is a primary fountainhead of art, must necessarily seem quaint to many self-sufficient, modern and earthbound minds.

The poems of St. John of the Cross, however, recall the remark and illustrate its point. In these incandescent hymns the old classic equation of poetry—thought, imagination, emotion and expression—is seen to superb advantage. The falcon-minded John, reminiscent of his namesake, the seer of Patmos, is a profound soul, a Doctor of the Church in mystical theology. In his poetry, theology, warmed by love, crackles and explodes into sheerest, flaming beauty. One has the Spanish text along with Roy Campbell's excellent translation; and the value of the book is increased by an admirable preface from the pen of Rev. Martin D'Arcy, S.J.

WILLIAM A. DONAGHY

THE UTMOST ISLAND

By Henry Myers. Crown. 214p. \$3

The place, that "Utmost Island of the Sullen Sea," is Iceland; the momentous time about the year 1,000 A.D., end of the Iron Age and beginning of the Christian era in the far North. Hero of the great transition is the Sea King, Leif, son of Eric, who, in this fictionalized history, makes his famous voyage to the eastern coast of the Western world in search of a last stronghold for his gods.

Lightly, skillfully, with wit, clarity and considerable malice, the author applies a modern touch to the old sagas, evoking vivid scenes and enlivening them with songs and verse sayings that have a merry, staccato impudence. He gives the world of the Vikings a contemporary quality be-

cause the people think and act very much as the unregenerate (and many of those who know better) do today. Their decisions are rooted in self-interest. Heathens become Christians because they have sharp eyes for the main chance. Olaf of Norway all but baptizes himself in his eagerness to be another Charlemagne, ruling by "divine right." His emissary, the priest who carries Christianity from Norway to Iceland with a sword at his side, succumbs to the temptations of flesh and luxury and is lost between two worlds.

Mr. Myers' cynicism about human nature, especially when it takes the form of contempt for the new Christians, becomes very offensive to a twentieth-century Christian who is witness to the heroic steadfastness of the human spirit under persecution for its faith. He says that faith is a garment that we put aside when we are through with it and replace with another. Yet his subtle and perceptive mind is aware of the agony of the apostate priest and he gives us a true convert in Helga, Leif's wife. She is not her former self with a new girdle. She is a new woman. In his thoughtful and imaginative recreation of Leif Ericson he lets us see the deep, slow beginning of evolution in the devout pagan hero who has buried the last of the goddesses and turns to look at the sober face of truth.

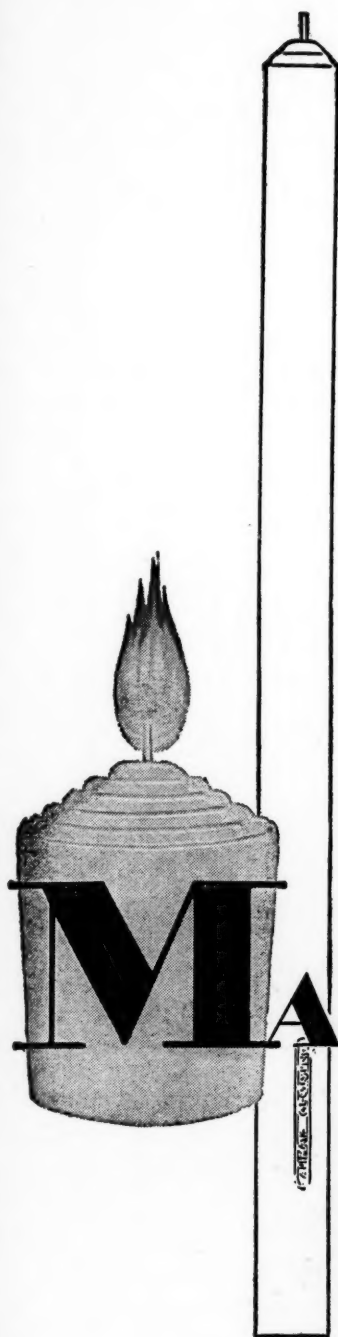
MARJORIE HOLLIGAN

THE NOVEL IN FRANCE

By Martin Turnell. New Directions. 432p. \$4.25

Martin Turnell, one of England's best younger critics and author of *The Classical Moment*, a study of Racine, Corneille, Molière and the golden age of the French theater, has given us here a book which is in truth timely. At this moment the new generation of American authors are being accused of lacking values. If this is so, they need but read Mr. Turnell to re-discover those values which have made for the survival of the great French novels.

Mr. Turnell's book has a somewhat ambiguous title, for he does not engage in a history of the novel in France, nor a discussion of the best novelists or novels. He has simply chosen for dissection the outstanding works of seven well-known novelists: Mme. de La Fayette, Laclos, Constant, Stendhal, Balzac, Flaubert and Proust. In a short preface, he tells us why others have been omitted. Naturally, his choice is personal, as are his reactions to the various novels he discusses. However, these personal reactions are backed by a wide erudi-



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tion and solid reasoning, and reinforced by a considerable phalanx of cross references.

To follow Mr. Turnell's discussion requires, then, at least a cursory reading of all the novels he analyzes. If the reader has at some time in the past read them, he will be almost immediately fired with the desire to re-read them, because Mr. Turnell's comments are thought-provoking and provocative. To say that the author's choice of novels and novelists gives a panorama of France from the seventeenth century to the twentieth century is an understatement. They offer a panorama of the basic emotions of the human heart and, therefore, their appeal far transcends the country of their origin. Fortunately, too, all the novels discussed are now available in the United States in English translations, so that not even unfamiliarity with the French language should keep a reader from the pleasure of partaking of Mr. Turnell's offering.

There is enough material in Mr. Turnell's volume to open wide ranges of experience to any reader who wishes to read the best French novels and talk them over, as it were, with one of the most entertaining conversationalists and critics we have so far been fortunate enough to meet in print.

PIERRE COURTINES

THE CELEBRITY

By Laura Z. Hobson. Simon & Schuster. 308p. \$3.50

Thomas Hobson was a Cambridge ostler who let his clients choose any horse in his stables so long as it was the one nearest the door. The Hobson's choice held out three centuries later by the Cornell alumna who was born Laura Zametkin is a type of literary hack-work sired by Marquand out of *The Woman's Home Companion*. In a way *The Celebrity* is not quite that bad and in another, more enduringly impressive way it certainly is.

Mrs. Hobson writes in an engaging manner and with more than a little insight. She embodies in G. Thornton Johns the familiar species *dam-foolia americana*, and places him in circumstances calculated to bring out all his latent possibilities as an epitome of the breed. She does not engineer his downfall, because he is incapable of achieving any eminence. At its close, the book leaves him to bungle cheerfully through a further career of celebrity, once he has tasted its lifeblood of printer's ink, gnawed at its sinew of zinc screening. A heart attack will carry him off one day and he will be speedily dispatched in three lines by the Lyons-to-Parsons-to-Win-

chell infield that first tossed him around to fame.

"Best Selling Books" starts off this modern parable by naming Gregory Johns' fifth novel as its monthly selection. World government is the theme (in which not only the "dull and dead ones like Wendell Willkie and Nicholas Murray Butler" believe but also Robert Sherwood, Lindsay and Crouse, and the Cerfs). *The Good World* earns \$104,000 before anyone besides the judges has a chance to decide whether he likes it or not.

Thornton Johns, the author's brother and literary agent, takes it from there. Gregory, quiet thinker, is married to Abby; they have one daughter who is a freshman at Hunter. The couple remains refreshingly sane throughout the Hollywood sale, the filming and the multiply rejected autograph-luncheons. Thorn and Cindy, quite the irritants to each other that their names imply, go big-time. This includes a lecture tour and two cheap friendships on his part, a bitter compromise of her wifehood on her part so long as the star money keeps rolling and some kind of limbo for their two boys which embraces Columbia University.

Mrs. Hobson's brush is so broad that it is hard to decide whether she intends to deal in caricature or cold fact. Having seen her own *Gentlemen's Agreement* through to "the cans," she should know a fact or two. Things may be as bad as she says. Light touches and keen shafts appear in the book periodically, but their impact is smothered by the rattle of pages in ten thousand beauty parlors.

GERARD S. SLOYAN

THE PROVING GROUND, by Mack Morris (Duell, Sloan & Pearce. \$3), is an attempt to analyze and describe the manner in which the Second World War matured several million Americans. John Allen, a drugstore cowboy from Tennessee, is the symbol and hero of the book, which is divided into two parts—his normal life in the small town and the later searing experiences in combat. *Michael Reagan* found this work of an ex-Yank correspondent uneven, the latter half (good reportorial writing) hardly making up for the self-conscious pretensions of the early chapters.

THE ISLAND IN TIME, by Ernst Pawel (Doubleday. \$3). This is the story of a group of displaced Jewish people who are quartered at a camp in Italy waiting to be transported to Palestine. *James B. Kelley* believes the author had the makings of a good story but unfortunately preferred to deal with types instead of people, the types being various examples of disillusionment and cynicism.

HELENE MACARET, poet and novelist, is Professor of English at Marymount College, Tarrytown.

MARJORIE HOLLIGAN is a former editor of a trade journal.

PIERRE COURTINES is associate professor of Romance Languages at Queens College, Flushing.

REV. GERARD S. SLOYAN is at present teaching in the Religion Department at Catholic University, Washington.

THE WORD

"Worthy is the Lamb who was slain to receive power and divinity and wisdom and strength and honor" (Apocalypse 5:12, Introit, Feast of Christ the King).

St. John toward the end of his life saw a vision of Christ the triumphant King. In a setting of overwhelming liturgical splendor, thousands upon thousands from every nation and race, martyrs and virgins and confessors, join the heavenly choirs in praising the royal priesthood of Jesus Christ. Those who on earth were closest to the Lamb of God in their lives and sufferings have now the greatest share in the triumph of His Kingdom. Tribulation and sorrow are past. "For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life, and God will wipe away every tear from their eyes" (Apoc. 7:17).

On earth Christ the Good Shepherd became the Lamb of sacrifice. Christ the High Priest became the Victim. Christ the Eternal King became subject to His own creatures. Only men of faith could accept these mysteries. The angels of heaven called the humble shepherds of Bethlehem to rejoice in the vision of the little Lamb of God in a stable. The heaven-sent Star guided the kings of the East to the King of the Universe. The Holy Ghost enlightened Simeon the priest so that he recognized the little Victim in the arms of Mary as the Royal High Priest coming to fill His temple with glory (Aggeus 2:8).

David, shepherd and king, proclaimed in prophecy that Melchisedech, High Priest and king, was a figure of Christ the King. The bread and wine that Melchisedech offered foreshadowed the body and blood of the Lamb of God. The Lamb that was slain on Calvary is the eternal King

who will overcome His enemies and re-enact His sacrifice after the manner of Melchisedech.

When the royal house of David had lost the temporal power, God consoled His people through the prophet Ezechiel and promised that the Son of David would be their Shepherd and King: "And I will set up one Shepherd over them and he shall feed them, even my servant David . . . and I the Lord will be their God; and my servant David the prince in the midst of them." (Ez. 34:23-24). Christ is here called David because the Kingdom of Christ is the reality foreshadowed by the kingdom of David.

The Good Shepherd King who laid down His life for His sheep requires of His shepherds the same love for the flock. In our own day shepherds of Christ have gone to their death to defend their flocks and the cry on their lips was: "Long live Christ the King." So it was in the beginning and all through the ages.

St. Polycarp, made shepherd of Smyrna by St. John himself, stood before the proconsul of the Roman dictator. "Revile Christ," he was ordered. Polycarp answered: "I have served Him for eighty-six years, and He has done me no wrong. How can I blaspheme my King who has saved me?"

The martyrs of all ages with their Queen who stood at the right hand of the Lamb that was slain, the prophets, apostles and all the angels and saints join their voices with those of the living and faithful departed today in praising Christ the King. "Lord remember us in thy Kingdom" (Byzantine Liturgy, Prothesis).

JOHN J. SCANLON, S.J.

THEATRE

REMAINS TO BE SEEN. Hardly anybody would have the temerity to suggest, after the tremendous success of *Life with Father*, that Howard Lindsay and Russel Crouse are a team of inept playwrights. Nevertheless, their collaboration now in tenancy at the Morosco, under the sponsorship of Leland Hayward, might easily be mistaken for the work of a pair of talented amateurs. I say *talented* amateurs because the professional touch is always latent and frequently evident in their latest offering.

Where the professional touch is most evident is in the primary element in drama, the delineation of character. It is almost entirely absent in the structure of the plot. It seems that one of

the partners was bent on writing a whodunit while the other was determined to make the play a farce. The partner who wanted to write farce did a better job. *Remains to Be Seen* is disappointing mystery drama but hilarious entertainment—although the humor would be quite as pungent if some of the lines, and especially the way they are delivered, had been excised from the script.

Janis Paige and Jackie Cooper, two migrants from Hollywood, and Mr. Lindsay render ingratiating performances, the former two in leading roles. Bretna Windust directed and Raymond Sovey designed the set.

MUSIC IN THE AIR. That the songs Jerome Kern wrote for this delightful idyl have vitality as well as melody and warmth is evident from the fact that after years of repetition on the radio they have not shown the slightest indication of becoming stale. "The Song Is You" and "I've Told Every Little Star," along with the other lilting numbers, still retain their matutinal freshness. The story, by Oscar Hammerstein 2nd, wears well, too, which is not surprising since it follows a familiar pattern in folk fiction. It is the often-told story of unspoiled provincial people going up to the metropolis where they are disillusioned.

In the present instance, a Swiss music teacher, along with his daughter and prospective son-in-law, leaves his quiet village for a short vacation in Zurich, where they become involved in show business. It is a frankly sentimental tale that contrasts the wholesomeness of rural life with the feverish atmosphere of the city. A satisfactory ending is reached when, after a bit of dallying with temptation, the rustics return unspoiled to their native village, where their neighbors know about the Sixth Commandment and the priest sits in on the town council. There are some lines, however, that suggest that Mr. Hammerstein overlooked several opportunities to use his eraser, and one scene where a sponge and soap could be employed to good advantage.

The revival is a four-star production, with Dennis King, Jane Pickens, Charles Winninger and Conrad Nagel in the stellar roles. Mitchell Gregg and Lillian Murphy provide the romantic interest.

Produced by Reginald Hammerstein at The Ziegfeld, the production was directed by the author, with settings by Lemuel Ayers. No credit is mentioned for the attractive costumes. They contribute substantially toward a production pleasing to the eye as well as the ear. THEOPHILUS LEWIS

The Theology of Religious Vocation

By Edward Farrell, O.P.

Dominican House
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AS the author states, the primary aim of this work is to evolve from more or less general theological doctrine about religious vocation certain practical principles which can be used profitably by confessors and spiritual advisers in their task of guiding prospective candidates for the religious life.

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FILMS

THE DESERT FOX. Producer Nunnally Johnson has shown unusual courage and objectivity in presenting a sympathetic treatment of Field Marshal Rommel at a time when the effects of the World War II anti-German propaganda line have scarcely worn off. Fortunately his courage is backed up with skill and the picture, despite a few concessions to public opinion, is a lively and reasonably authentic side-light on modern history.

It opens with a British commando raid on Rommel's North African headquarters, the sole purpose of which was to kill the general. This not only gets the picture under way in a burst of beautifully staged action but also keynotes the fact that Rommel was the enemy. Subsequently the main body of the film tactfully takes up the general's career only after El Alamein which marked the end of his spectacular military successes against the Allies. This arbitrary starting date gives short shrift to Rommel the military strategist. Instead the picture concentrates on the personal conflict of the politically naive soldier's growing disillusionment with the Hitler regime, culminating in his inglorious death on the heels of the abortive attempt to kill the Fuehrer.

Author Johnson documents Rommel's (James Mason's) disillusion in a series of big scenes—with the anti-Nazi mayor of Stuttgart (Cedric Hardwicke), with Von Rundstedt (Leo G. Carroll), with Hitler himself (Luther Adler) and finally with the general (Everett Sloane) sent to offer him the choice of suicide or a traitor's death. Necessarily the effect is episodic and more concerned with words than with action. But the individual scenes are well-written, directed with vigor and inventiveness by Henry Hathaway and played to the hilt by splendid actors. For *adults* they have an impact and an intrinsic excitement which the conventional thriller cannot match.

(20th Century-Fox)

THE LAVENDER HILL MOB. Alec Guinness, who was murdered eight times to hilarious effect in *Kind Hearts And Coronets* turns up here on the active rather than the passive side of criminal activity played for laughs. His role is that of a cautious, mousy, ultra-respectable mint employe who engineers the theft of a million pounds worth of gold bullion and very nearly gets away with it.

As should be the case if crime is to be made the subject for humor, T. E. B. Clarke's script is a tongue-in-cheek masterpiece of ingenious improbabilities. Mr. Guinness' excursion into grand larceny—from his highly original method of recruiting a mob to his final undoing at the hands of a group of British school girls and some policemen innocently conducting a demonstration of crime detection methods—is strictly out of this world. Once the initial premise is accepted, however, the picture has a perverse logic which carries it briskly along. In addition to being a very witty *adult* burlesque of a crime melodrama it is a further example of the disarming spoof of their national character, habits and customs at which British film makers seem to be past masters.

(Universal-International)

MR. PEEK-A-BOO involves the discovery by a French civil servant that he is able to walk through walls. This gifted gentleman is played by a French comedian named Bourvil and his antics lead to some engaging *adult* comedy. He unfortunately has inadequate support from script and cast.

(United Artists)
MOIRA WALSH

PARADE

TODAY'S CHILDREN FIGURED prominently in the news, their interest being by no means confined to dolls and toys. . . . Little women were active. . . . In Chicago, a tiny girl bit her dog, Angel. She explained Angel had annoyed her. . . . In Greenfield, Mass., a three-year-old girl, reported to police as missing, was found pushing a doll carriage containing six bottles of beer. The little miss revealed she was trying to peddle the beer to supplement her meager pin-money allowance. . . . Young digestive systems were subjected to strains. . . . In Boston, a four-year-old girl, locked in a supermarket for several hours at night, sampled the goodies. The next day, she underwent treatment for a stomach ache. . . . Pills given World War II troops provoked scenes. . . . In Leeds, Eng., a two-year-old girl swallowed nine energy pills. Taken to a hospital, she threw dolls and books around the children's ward for twenty-seven hours; then, exhausted, she dropped into slumber. . . . Active also were little men. . . . In Kalamazoo, Mich., a two-year-old boy swigged kerosene while his parents wallowed in television. . . . The rights of women were

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To all Catholics interested in the welfare of Catholic youths entering the armed services,

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LETTER TO A PROSPECTIVE INDUCTEE

BY AVERY H. DULLES, S.J.

The following is reprinted from AMERICA September 29, 1951, issue

Helping soldiers to save their souls

Pre-draft spiritual preparation occupied not a little of the thought of the thirty-seventh National Conference of Catholic Charities, which closed its sessions in Detroit on September 10. Thomas D. Hinton, executive director of the National Catholic Community Services, emphasized the fact that the youth must be spiritually prepared before induction, since the relatively few chaplains, overworked as they are, simply do not have the time to carry out such a program after induction.

This is a responsibility that all civilian groups and church organizations must face. . . . We must exercise every power within our grasp to see that everything possible is done . . . to surround our youth with those safeguards that are so necessary to their spiritual welfare.

Mr. Hinton is right, of course, but there is another aspect to the problem, and an even more fundamental one. That is what the home and the school must do to prepare youth spiritually for the disruptions of military life. If parents are somewhat puzzled about what advice to give their sons, they could do nothing better, we believe, than to have them read Avery Dulles' *Letter to a Prospective Inductee*. This first appeared in our issue of May 5, 1951, and has been published by America Press in pamphlet form. So far 50,000 copies have been sold. Schools, too, should see to it that especially those who will leave the academic halls this year for camp and barrack be given special attention slanted to the practical living of the faith in what is at best an alien atmosphere. If home and school fail in this, community services will be hard put to it to make up the deficiency.



Order a supply of this widely-used reprint pamphlet *today*. Schools and organizations will find it fits in perfectly with their pre-induction counseling and assistance programs. And, don't forget *Letter to a Prospective Inductee* is just as helpful and valuable for men already in service. Chaplains are among our best customers for this unique pamphlet. So order a supply to send to those members of your parish or community who are already in service.

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CITY ZONE STATE

menaced. . . . In Springfield, Ill., a two-year-old boy invaded a "youngster with the most curls" contest, previously restricted to girls, and won it hands down with 156 curls.

The custom of not taking children too seriously appeared to be on the way out. . . . In Evansville, Ill., a citizen smiled tolerantly when a young, three-year-old cowpoke entered his house and said: "Look, I gotta gun." The citizen ceased smiling and took to his heels when the boy shot a hole in his chair. The young cowpoke was eventually disarmed by his mother. . . . Jolly Rogers were on the loose. . . . In New York, a tough ten-year-old girl and two tough nine-year-old boys formed a "Pirates-Burglars Club." Arrayed in pirate costume, armed with wooden cutlasses, they broke into three homes, stole \$900 cash, plus watches and jewelry. . . . Transferred spite was directed at railroads. . . . In Hattiesburg, Miss., a ten-year-old boy tried to wreck a speeding passenger train by pushing a cross tie onto a track because he was mad at his teacher. . . . Youthful curiosity was sated. . . . In Point Pleasant, W. Va., an eight-year-old boy, itching to see what would happen, derailed part of a freight train. . . . Decay in familial affection was noticed. . . . In Galena, Ill., a nine-year-old boy shot his uncle. . . . Requests were granted. . . . In New Haven, Conn., a thirteen-year-old girl asked a twelve-year-old boy to shoot her in the shoulder so that she would not have to go to school any more. Of an obliging nature, the boy shot her. . . . Baby veterans were caught red-handed. . . . In Irvington, N. J., a night patrolman saw a shadowy figure moving inside a store. He called for reinforcements. Two squad cars sped to the scene. Six policemen, with drawn guns, entered, caught a six-year-old burglar, who admitted he had been a burglar since he was five years old. He implicated two older burglars, aged ten and eleven. Said a policeman: "What can you do with a burglar who is only six and is just starting the first grade?" . . . The six-year-old is too young even for a juvenile delinquency charge. He had become an outlaw to please his older buddies.

In this mid-twentieth century, too many children are in the news; too few in the pews. . . . Heavily responsible for this is the widespread irreligion among parents. . . . Heavily responsible also is the absence of Christ from the classrooms. . . . The further Christ is driven from the schools, the more numerous become the tiny burglars, the tiny train-wreckers, the tiny murderers.

JOHN A. TOOMEY

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CORRESPONDENCE

"I'm not there, either"

EDITOR: Your Oct. 13 Feature "X" on reasons for not attending the parish rosary was very interesting. The author obviously didn't think that there was any answer to his arguments. But I feel that there is something more to be said on the subject.

It is easy to accuse people of spending all their spare time at movies or ball games when they stay away from the parish rosary. Like most pat explanations, this is not always true.

In my own case, I must support my wife and four children. I must also spend most of my spare time with them; this includes reading vespers every night.

Now I fully appreciate the need for taking part during the week in some community liturgical act of worship. Would you say that the rosary is more important than the Mass? I wouldn't; so I go to Mass several times during the week, on principal feast days. Should I also go to church every evening, thereby decreasing the little time I have with my children?

FRANCIS E. O'MEARA

Birmingham, Mich.

EDITOR: After reading Mrs. Daly's "Tell Them I'll Be There" (Am. 9/29), we immediately organized the "block rosary." All Catholics were pleased, even a fallen-away Catholic, who offered her house for the Rosary.

LONG ISLANDER

Martyr church of Lithuania

EDITOR: Thanks for the excellent editorial in your Sept. 22 issue, "Lithuania bereft of bishops."

It gave me great pleasure to read also about the national convention of the Knights of Lithuania, which included solemn vespers in St. Patrick's Cathedral, New York.

We of Lithuanian parentage are praying for the day when freedom will once more reign in Lithuania and the entire world. VERA LAUKZEMIS
Newark, N. J.

EDITOR: Thank you for your editorial on the Church in Lithuania. The viciousness and thoroughness of the persecution of religion in Lithuania and her sister Baltic states is beyond imagination. Do not let people forget the agony of those who are suffering for the faith behind the Iron Curtain.

(REV.) ALBERT J. CONTONS

Boston, Mass.

Better than never

EDITOR: Your complaint about lack of reader response to controversial topics (Feature "X," 9/29) is not without foundation. As one of your regular readers, I owe you an apology. I hasten to congratulate you on the excellence of your magazine, the reading of which is part of my regular Sunday morning routine.

I particularly enjoy (and disagree with) your position on education, and appreciate the carefully wrought style, which I find delightful.

However, is the neglect which you so sensitively deplore entirely the readers' fault? Are feature articles calculated to encourage discussion—or passive acceptance? Do you wish us to think about current problems, or to accept as our own the thinking already done for us by your authors?

GERALD BAYSINGER

Wayne University
Detroit, Mich.

EDITOR: To your excellent article on writing to the editor, may I add:

1. Do not always write in criticism. Praise encourages.

2. When you do criticize, assume that the article was written in good faith. Mention its main good points, and then state your objections.

HARRY W. FLANNERY

St. Paul, Minn.

SDS progress

EDITOR: We were so happy to see your Oct. 6 Comment on SDS, "Modish and modest." To be really effective, SDS must be nation-wide, and this will give it much-needed publicity.

An SDS Workshop will be held at Maryville College, St. Louis, on Dec. 15. It will center round the purpose of SDS: "To help bring the world back to God by obtaining a high standard of decency in dress, advertising, literature and entertainment." Rev. Daniel A. Lord, S.J., will be the Workshop leader. (Miss) SUE LEMKE

SDS Sophomore Delegate

Maryville College
St. Louis, Mo.

Mamma appreciated

EDITOR: The October 6 Feature "X," "What has happened to Mamma," is absolutely tops. I hope you get swamped with appeals to reprint millions for every home. God bless the author.

GABRIEL A. ZEMA

Manhasset, L. I.